

and pleasaunt Booke
entituled: The treasure of Ama-
dis of Fraunce:

*Conteyning eloquent orati-
ons, witty Epistles, learned
Letters, and several Complements
fitting the highest
purpose.*

The vertues thereof and other
beauties thereof in the French
tongue written by

Thomass de Beza
a Frenchman.

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To the right wor-
shipfull Thomas Gressall Knight

Thomas Blacker wisheth the fauour of
God, long life, increase of worship, con-
tinuall health and felicitie.



WHEN I call to my re-
membrance (right wor-
shipfull Sir) what our
merciful and good God
hath doone for vs, by
his vspeakable omni-
potencie, and also what
giftes hee hath indued
man withall, wee can
not chuse, but be thank-
ful to him for his wor-
thie benefites bestowed

vpon vs: vvhoso noteth substantially from time to time
vvhath vvorthis instruments God hath raised vp in all
artes and sciences, as some pasing in singlenesse of gifts
as Aristotle, Galen, Ptolome, Plinie, vwith other, vwith
those vvorthis Oratours the Grecians, as Demosthe-
nes, Isocrates, and that vvorthis Romaine the Prince
of Eloquence Marcus Tullius Cicero, vvhose excel-
lencie hath surpassed all others, and bene leaders and
schollemasters to all others. It vvas not vwithout great
cause (right vvorthispfull) that man is called Myroco-
mos, that is to say, a litle vvorld: it vvas not vwithout
great consideration, that Aristotle calleth him the ser-

The Epistle to the T

cher of secretes: for vwhat thing is there in this world
but man hath sought it out, be it neuer so harde or ob-
scure: vwhat vertue in stone or plant or any growving
thing: yea the vertue of beasts, fishes, fowles, and ser-
penies, and vwhatsoeuer is contained in the earth, aire,
vwater, or fyre, mettals, mynes of golde, siluer, leade,
tinne, yron &c. In fine, how excellēt in al philosophie,
asvell naturall as morall, as Arithmetike, Geometrie,
Astronomie, Cosmographie, & besides all these, those
moste excellent historiographers: and yet in my mynd
this surpasseth all others, that is to say, to be an excel-
lent Oratour, singular in orations, pythic and ingeni-
ous in vwriting Epistles, for therby is brought to passe
the moste excellent things for publike gouernment, as
also for euery mannes priuate cause and vse: for vwho
knowveth not vvhere learning and good gouernment
consisteth, their orations bee of moste excellent force
to let forth howe tymes haue bene passed, vvith the
tyme present, and also to giue vvarning, and foresee
for tyme to come, howe the good and vertuous haue
merited and receyued perpetuall fame, as to the ouer-
throwe of the vvicked too their reproche and igno-
mie. So (right vvorshipfull) this booke vvich I pre-
sent vnto you, is stufte vvith pleasant orations, fine e-
pistles, singular complaints, vvith matter mixt so fit-
ly and aptly to serue the turne of all persons, not cu-
rious nor filled full of obscure and darke sense, but
playne and pleasant, depending and ansvvering one
an other, vvith most delectable matter for all causes,
as vell incouraging the bashfull person and cowarde
to be valiant, as the vvombie ladies and damselles in
their

for your prosperous and
good success in all your affairs
and enterprises.

From London, by your favourite

THOMAS HINCERT 1730

[illegible]



VERY friend of mine (most gentle reader) instantly desired me, to englobe him this french booke, intituled The Treasure of Amadis, the which when I had well perused, pleased me not a little, as well for the elegant phrase thereof, as for the diversities and arguments therein contained and inclosed. For truly it aboundeth with such eloquent orations and wise counsels: with such sweete and delicate Epistles and letters especially of Ioue, so curiously and amiable handled: with such exhortations and admonitions so prudently penned: with such lamentations & complaints so sorrowfully and mournfully expressed: with such consolations and comforts in aduersitie, so freely and lovingly pronounced: with such answers and replications so ingeniously invented: with reproches and sautes so bitingely and bitterly spoken: with requests so humbly and civilly demanded: with excuses so craftily and subtilly painted and coloured: with despances so stoutly and courageously sent to the aduersarie and received, that if a man were astonied & much amazed, it woulde quicken him, and secretly reuive his spirits againe. For what a dollarde is he, that wise counsell, vertuous exhortations, friendly admonitions, wittie and subtil persuasions shall not quicken and reuive: and how farre without sense is he, whom amiable, fine, and beautifull ladies with their ticklyng and flatterynge wordes shall not awake, stirre vp, and call to their lure, wanton fantasie, & ferment loue: What stonie and harde hearte hath he, that with the glittering and twinkeling of the eye, the abundant teares, the sweetest and finest parolls of his paramour (wherein this fine flatterynge booke is infused) will not be mollified and melted: And how deeply are they aduanced in fortune, that with goodly and vertuous consolation will not be comforted: What weak and cowardly heartes and stomaches

To the gentle reader.

makes him they that will not be stirred to any thing by the
 rhetorical & eloquent orations, the vehement passions, and
 liberrall promises and rewards of witte, rather than the cap-
 tains, pluck by their parts, invade their empires, & doe here
 this renoune take, & immortall glorie) Right Honorable, and
 geously, as Amadis, the king of Englande & France & Portugal
 with other bis (as this proper booke in diuers places testifieth)
 most cordially: Whereout men may learne to be noble ad-
 tours, wise and prudent counsellours, excellent chieftai-
 ans, expert captains, amozous companions, seruant & honest
 louers, secrete messengers, obedient seruants, elegant emitters
 of louely Epistles, sweete pronouncers & true orlographers,
 of the french tong so pleasant, so highly commended, and so tre-
 bzaced of all men. Wherefore (gentle Reader) let it not lacke
 thee (I pray thee) to reade this fine and fructfull booke, nor to
 ensue the honest and vertuous lessons, the prudent admoniti-
 ons and good counsels of the same: for thou shalt not at any
 tyme (as I thinke) repent thee more for the reauing of it, than
 I for the translating thereof, the which although it be but rude
 and vnpleasant, yet my mynde and hand were neyther ne-
 gligent nor slacke to profite thee, and to enghish it to thy con-
 solation and comfort. Wherefore receyue it, I pray thee,

as it is, in good part and with thanksgiving for my

god will and paines taking, if thou esteeme

it thanks worthy, if not, amende it

I beseeche thee; and I with all

my heart shal thanke thee

nowe and euer.

farewel.



29
 And hee refyne the good from bad,
 whiche standeth with all reason:
 So sheweth of worthie fame,
 in France whiche dyd excell.

VVhole woork is pende, yea for thy sake,
 whome many like full well.
 The noble and the valiant,
 the tyrant and the stout,
 The noble Dame and Damsell eke,
 the lover that dothe doubt:
 The woonie and courageous knyght
 that challengeth the filde,
 And shewes hymselfe a champion eke,
 and makes his foes to yelde.
 The Lyon and the Lyonesse
 with courage stout and bolde,
 Doth shewe them selues in nature playne,
 as they doe heere vnfolde:
 As every sort maye imitate
 and learne here for to write:
 To serue their presente yle and tyme,
 a waye for to indite:
 Sometyne with pithie tauntes,
 sometyne in pleasant sort,
 Sometymes with iust reuenge of wrong,
 sometymes with decente sporte:
 To every kynde of wight
 this booke will serue the turne,
 Of Orations fitte, and Pistles pure,
 themselfe for to adorne.
 VVhat though he sometyne of Athens
 of Athens was the chiefe

And nowe from forayne phraſe
into our Engliſh tongue,
Is brought this worthy worke I ſay,
for olde and eke for young.
Take it in good part therefore,
and let it not be ſewer
Till other things come to my hande
I bid thee to adewe.

A. R. In praſe of the Bocke.

Of others all Philoſopher beſt,
who bears of right the bell,
Is he, who moſt diſeaſes knowes,
and eke can cure them well.
Of Gardens all, moſt pleaſant is
that Garden to my minde.
In which with beautie florishing
moſt ſoytes of flowers I finde.
That market is extolled moſt
that bath of ſoules moſt ſoye,
For many times to haue his choyce
a man will giue the moze.
Variety in euery thing,
except I iudge amiffe,
Doth put away all wearineſſe:
what ſay you then to this,
That Author here hath prauiſed
farre paſſing Philoſophers wiſe
For that the bodye with the minde
with pleaſures great both fill.
Or elſe the Garden great, in which
great choyce of ſoules are.

For heere to see, this shall be done,
how shall it then compare
With this that like a market is
in which are to be founde
Suche sortes of wares, as if for choyse
a man would giue a pounce,
He could not so be sped agayne,
if he should seeke throughout
The world so wide from place to place,
it viewing round about.
Mariette if thou dost wishe,
then buy this booke so bryue,
By reading which for price but small,
great profite thou shalt haue.
Besides the pleasure that thou shalt
by reading in it reape,
Of Eloquence and Rhetorike
thou mayst haue by a heape,
To spende when thou hast neede;
as if thou wouldst perswade
Thy friends to helpe, when as thy foe
doth minde thee to invade.
The profite all and pleasures great,
if I should but rehearse,
That by this booke may come to thee
in such a rare kinde of verse,
It trouble would perchance thine eares,
that lookest for an ende:
Wherefoze to know of profite more
to Preface I thee sende.
Wherin thou shalt be sure to finde
suche things as name doth tell,
In treasure this thy profite is,
thou shalt perceiue it well.
Treasure it right, the name is right,
if well thou dost reade,
It will procure the Authors sure
to haue great thanks for meade.
FINIS.

A Table of the principall matters of
 this Booke, reduced into common places for the
 more speedie and easie finding of the manner
 to write Letters missiues, according
 to the minde and argument of
 him that writeth.

A Forme to declare his aduice, to aske or to giue counsell of any
 thing to Lords, friends, parents, aunces, or subiects.

2 A forme to write, or to say, that they accepte the counsell
 giuen.

3 A forme to aske, or to declare to any man his deliberation
 and minde concerning some businesse.

4 A forme to pray and to desire a man to do a thing, or to
 shewe him selfe favourable.

5 A forme to commend a thing to one, and to recite some
 thing that is chaunced.

6 A forme to accomde, promise, and refuse a certayne thing to
 any man.

7 A forme to declare to a man, the good affection that he bea-
 reth him.

8 A forme to write, willing to recompence, or to giue a thing
 to any man.

9 A forme to laude, prayse, or to answere to the prayses of
 some one.

10 A forme to giue thanks to one.

11 A forme to write when a man will please one.

12 A forme to write or to speake amorous and louely purposes.

13 A forme to excuse him selfe of faults committed to the pre-
 iudice of other.

14 A forme to excuse him of the thing, whereof a man may
 be taxed.

15 A forme to excuse him, and to aske pardon.

16 Complayntes and diuers heavinesses.

17 A forme to incite one sooner to succour a thing that is in
 danger.

The Table

- larger than to make to lament some accident or chance.
- 18 A forme to comfort one.
 - 19 A forme to declare his ioyfulness by writing or by words.
 - 20 A forme to complayne him to some one, demanding ayde and comfort.
 - 21 A forme to reprehend, or to trant one, whether it be by writing, or by words.
 - 22 A forme to threaten, or to answere to the threatnings of another.
 - 23 A forme to accuse, or to reprove some thing to another.
 - 24 A forme to iniurie, or to accuse one of vnfaithfulness.
 - 25 A forme to take, or to giue leave.
 - 26 Orations to incite his vassalles, friends, or alies to take armes, and to encourage the souldiers readie to fight.
 - 27 A forme to defie one for him selfe, or for other.
 - 28 A forme to accept, or to refuse the defiance.
 - 29 A forme to yeelde him selfe prisoner.
 - 30 A forme to write, or to pronounce any thing in maner of a prophetic.

Finis Tabule.



**A collection of the most excellent
orations, epistles, complaints, and other things
of all the Bookes of *Annals of France*.**

The oration of the Damofell of the Sea to the souldiers of
France, exhorting them to battell. About the ende of the 9.
Chapter of the first Booke.

M companions and frendes, let vs be of good
courage, and cause our fortitude and strength
to be knowen, and remember the estimation
on that the french men haue obtained by
the seates of armes. We haue to do with
people astonied, and halfe overcome: let
vs not now make a chaunge with them, taking their feare,
e deliuering them our victorie: for if they see but your assault
faces only, I am fast and sure that they cannot suffer nor a-
bide it, let vs rush in among them, for God both helpe vs.

The oration of Lisnarde the King of England vnto his subiectes
and frendes, exhorting them to give him counsell. About the
beginning of the 33. Chapter of the first Booke.

M frendes, there is none of you that is ignorant of the
graces that it hath pleased God to shew me, making me
the greatest earthly Lord that is this day in all the Isles of
the Ocean: therefore it seemeth vnto me very reasonable,
that euen as we in this countrie be the cheefest, that all shoulde
be not the second to no other prince, to render vnto him the
most all thanks throughe god and vertues deedes, in the
which we ourselues ought to rest and to continue. For this
cause I pray and commaund you (in as much as kings are the
cheefest of the monarchies, & ye the members) that ye assemble
you together in your consciences, to counsell me what ye
shall thinke best for me to do in this matter, as well for the
consolation of my subiects, as for the entertainment and
augmentation of our estate: aduring you my friends, the

Out of the first

I purpose to beleue you as my loyall and faithful subiects :
therefore I pray you once againe, that every man with-
out feare deuise as wel particularly as generally what yee
shall thinke we should or ought to do in this behalfe.

The oration of Serolais the Fleming and Earle of Clare, the which
he spake and made to the counsell, to induce them to the thing
that King Lifuard ought to vnderstand and know for the vtili-
tie and profite of his kingdome. In the selfe same Booke.

MY Lordes ye al haue perceiued the good yeale that y^e king
hath to the gouernment and rule not only of the com-
mon weale of his kingdome, but particularly for the augmen-
tation and honour of chencerie and knighthode, the whiche
he both desire to entertaine in greater preheminence than
euer it hath bene. And therefore my Lordes (laving yours
better aduice, and opini^o) my mind is, that all we, doing and
following the interpretation of our prince, should counsell
him, that he make himselfe strong with money and men :
for they are the sinewes and the spirites of war & peace, by
the meanes whereof, all earthly kings are mainteyned in
their force and authoritie, considering that greates treasure
truely is to pay the souldiers that cause kings to reign, the
whiche by no occasion shoulde any other where he spent, or
else it shoulde be a very sacriledge, seeing that it nameth it
selfe holy. And thus doing he may mainteins his estates in
tranquillitie, and make and obtayne glorious conquests a-
gainst those that would let him. And to come the better ther-
unto, he ought by meanes to seeke and to recouer and get all
the good and valiants of whome he shoulde be aduertised al-
well straingers as other, shewing them great liberalitie,
wherby his name shal liue and be spoken of throughout all the
world, the which from the furthest part of all the earth shall
come unto his seruice, trusting for their labour and seruice
to be well rewarded. By whose ayde and help he may easily
obtaine the monarchie about all the princes of the world.

and will: for it was neuer reb nor perceived, that any
princes made themselves mightie and greafe, but he that
bought, and gave unto him the good and valiant knightes,
say bought, favouring, and honoring them, and distributing
their riches and treasures unto them that did them little
harme, but have conquered greater perils, and following
their victories.

The oration of Barlaam the kyorde of Sansuegus, the whiche
held in counsell against the president of Serolois, wherein he
exhorteth them not to deceive themselves through euil coun-
sell. In the first Booke.

My Lordes it seemeth beholding your countenance that
the Earle of Clares opinion is wholly approued: for I
see already that the most part of you do agree vnto his say-
ing, without hearing the contrarie part debated: neuerthe-
lesse I trust, my Lordes to make you all, and hereafter
the King presently to knowe and vnderstande how greatly
I desire to be a friend vnto him, and to you, and to all his
realme. The Earle of Clare not long since hath counseled
that the King your maister shoulde fortifie himselfe in the
strength and multitude of straunge knightes, the whiche
he hath counseled to be called for, and that from all the
partes of the worlde. Certes it is his opinion like this
is, and that ye binde youre selues to followe it, I am
fast and sure that within a little while, the quantitie of
them shall be so extreame and greafe, that your King
(the whiche is a good Prince and a liberall) willing to
thank and advantage them, shall not onely give them the
thing that he is accustomed and wont to give you, but
shall take that is yours: from you, to gratifie and advantage
them the more, considering that naturally all men thinke
they have gotten and wonne, but please us, and that
whosoever seruice ye shall do, be it neuer so good, yet
shall

shall fall into his disdayne and forgetfulnesse, and those str-
gers shall lift you out of your seates, that noles do promise
you sure rest: and therefore my Lordes, sitte or euer I con-
clude, this fast seemeth to me such, and of so greates impo-
tance, that ye all should take heede with god and ripe delibe-
ration of your wise and sage iudgements. I esteeme that there
is none of this assistance that doth presume or thinke that I
speak other wise than reason, and the good love that I beare
you doth moueth me: so (God be thanked) I am such a one
that I may as easely passe and set by the greatest prince my
neighbour, as he may passe and set by me: but finding my self
and being in so noble a companie, among whome I haue re-
ceiued so great honour and fauor, I had rather (God be my
witnesse) neuer to haue bin borne, than to be borne and liue.
Thus my Lordes ye ought promptly and diligently to
thynke vpon this matter, least that hereafter ye repent you
with too much leysure.

The oration of King Lisnarde, wherein he resolucth the plurali-
tie of aduises and counsellors that was giuen him. In the first
Booke.

My greates frendes I am well assured that the loue
which ye beare me, and the desire to do me service, hath
set you in these difficulties, and I beleue that there is not he
of you all, that hath not spokē as nigh the truth, as was pos-
sible for him to do, and so, that your aduises be so good, that
they cannot be better: yet this is a thing sure and certaine,
that the kings of the earth be not esteemed greates for the
number of places that they possesse, but for the quantitie and
multitude of people whom they command and rule. What
can a king doe alone: it may be, that lesse than the
moste simplest of his subiectes: and furthermore, it
shoulde be too hard for him, yea truly impossible, withoute
people to gouerne and to mainteyne his estate. Had he
never so greates a treasure, the whiche cannot be better
employed,

employed, that to divide it among those that deserve it. It has
every man that is of a good judgement (as I suppose) will
say, that good counsell, and the force and strength of men is
the true treasure. And yet if ye will know this thing the bet-
ter, ye see that this by the selfesame meanes made Alexander
so great, Julius Caesar so strong, and gentle Hannibal with ma-
ny other, the which have gotten by their hands immortalitye
and by freighting up of men and not of gold, they were made
kings, Emperors, and Monarches: for they knew liberally
to distribute their money to those whose merites they knew,
and to entertaine them so graciously, that they might call
themselves Lords both of hearts and of bodies, whereby they
were served with great fidelitie. Therefore my good friends,
I pray you all as effectually as I may possible, that ye will
ayde and helpe me as much as ye may, to recover those good
and valiant knights, whether they be of this countrey or
strangers, the which I promise you by the faith and word
of a king, to entreat and honour in such sort and wise, that they
shall have cause to praise and to content themselves: for you
are not ignorant, that the better we are accompanied, the
more we shal be feared and rebouted of our enemies, and you
the better theye ntertayned and esteemed. And if there be a-
ny vertue in me, you may easily iudge, that the auncients
for the new (whilest I live,) shal not be forgotten: therefore
none of you ought to delay the request that I make unto you,
but obey it, the which thing I pray you againe, and earnestly
commaunde you, and that incontinently every one of you
particularly do name those unto me whom ye know, and as
yet to me are unknown, and for this intent that they (if there
be any in this Court) may obtaine and get such rewards of
us, that they which are absent, may be assured to come
and serve us, and also to pay them, that they depart not from
our company without our knowledge.

The Oracion of the Queene of England upon the Fasthod that
men ought to heare to Ladyes. In the first booke about the
end of the .38. Chapter.

Since it pleaseth you to give place and to fauoure my re-
quest, I praye you from hence forth to ppe, and to helpe
to much good will and honour to all Ladyes and Damiselles,
as to haue them in your protection, and to defende them, sa-
king their good will against all those that would in any ma-
ner of wronge them, and so, that if by fortune you haue
promised a gift to a man, and an other to a Ladye or to
a Damisell, that you first accompysh the Ladyes, as being
the feebler person, and that hath more neede to be receiued
sheltered and holpen. Thus doinge they shall be from hence
forth more fauored and better taken care of than they haue
hitherto: for they, the which whiche are called to see them
inuarie, keeping them in the helpe, and knowing that they
haue for the knights for their protectors and defenders as
you be, shall not be bold to trouble them.

The Oracion of King Arban to the Seignours, against
King Barban Lord of Samrugoe, the which by trea-
son would haue made himselfe King of England. In the
first booke, the .38. Chapter.

My fellowes and friends, you haue fought to well this
day, that there is not be that dothe not merit to be ex-
alted among the moste gentle companions of all the world:
but if you haue begonne well, I trust we shall dayly goe
from better to better, and if you remember that you defende
your feloes as well to maintaine your good will, as your
libertie, and that against a tyrant, that is an euill man,
the which without the feare of God would stirp other men,
and seede him selfe with the bloude of your Chyldren. See
you not howe he hath entreated those of the Castle that he
hath

hath taken by faithfull. Don you not see the ende whereof
be intended? the which is not but, to bring this noble
kingdome and the liberties thereof to such a state, as have
bene by the grace of God so long conserved, and continually
have lived in reputation to be faithfull, subiectes unto their
Princke. Knowe you not the persuasions, the which that
knight hath used before the assault that he gave us, thinking
to deceiue us by his golden tong? No, no, he is very yll arti-
ued. I am sure that there is not he of us all, that would not
rather chuse to die a thousande deaths. And is it not true
certes I sit in your good visages, that if I should be thought of
say otherwise, I should lie; and although they have more
might than we, yet we have better hearts and more right than
they. And thus we ought not to feare, but to leave off all
doubte, to live henceforth in the reputation that we merite
and deserve, assuring you my friends, that they are very rich
(if you have marked it) with a countenance of men not accom-
modated to see us agayne, and what so ever that traitor Bar-
nan hath sayde, our King is not dead, for he will come shortly
to succour us. In the meane while I pray you my compani-
ons, that none of you be troubled, but to doe and continue as
he hath begon, having before his eyes, that it is much better
to die for libertie, than to live long in captivitie and milerie,
and that is a miserable Prince.

The Origin of the Lords of Saluene, unto his souldiers
fighting against King Arban inducing them to take and to
be of good courage, in the first booke 28. Chapter.

My friends it is not enough to have given knowledge
unto our enemies that they be (if I will) at my discre-
tion: therefore I am compelled (without the loss of any
more of you) to delay the matter for foure or five dayes, that
Archalaus may or shall sende me knyng Lisuardes head, so that
I beleue that they shewing it unto them, shall no more be
so bold

to hold in gathering me, also that by this we may see them
into us. Therefore let every one of you rejoyce and be me-
ry, for I being king (as I trust) shall enrich you all.

The Oracion that Abiseo, which through tyrannie occupied the
Lordshippe of Sobradise, made vnto the inhabitants of the
countrie. In the first booke. 43. Chapter.

O Captiue and vnfortunate people: I haue well perceiued
y^e ease that the presence of this wench doth giue you, and
that you lacke witte to labour: for why? as farre forth as I
knowe, you will loue hir and better accepte hir for your La-
dy (although she be a woman feeble and weake to defende
you) than me, that am a wise and a hardy knight, notwith-
standing you see hir weakenesse, and that in so long a time
she coulde not recouer but only two knights, the which are
come to receiue their ignominious death, whereof I haue
great pittie.

The Oracion of Apolidon, to the Emperoure of Constanti-
ple his father, rendering vnto him all obedience. The second
Booke and first Chapter.

Sir, now of late I haue perceiued and vnderstande by ma-
ny, that my brother is not content with the partage and
diuision that it pleased you to ordeine and make for vs, be-
cause I knowe what annoyance this is vnto you, and seeing
the entiere amitie of him and me is ready to be broke. I hu-
bly beseech you to receiue againe all that it hath pleased you
to giue me, and to bestow it: for I would hold and think my
selfe happy to do the thing that might quiet your mynde, and
right well fethered and content, to haue the thing that you
haue left him.

not cease, but by his ende, that shall not sozowe to dye, but be-
cause you are the homicide.

The complaint that Amadis made when he receiued Orians
vigorouse Letter, declaring the mobilitie of fortune, by the
which she banished him from his companie. In the 2. booke
and. 4. Chapter.

A Las fortune, that art to light and without rote, by what
occasion hast thou preferred and eleuated me among all the
best knights, afterwarde to bring me to ruine so lightly?
Now I perceiue well, that thou mayste doe moze euill in an
houre, than grace in a thousande yeares: for if in time past
thou hast done & giuen me pleasure or ioy, thou hast robbed
me of that euen now most cruelly, leaving me in marty-
dome muche worse than death: and seeing it was thy plea-
sure so to do, why hast thou not at least wise made equall the
one with the other? considering thou knowest that at other
times thou hast contented me, nor that neyther without
mingling of it with sozowes and great troubles. So then
thou shouldst haue reserued for me some litle hope, with this
crueltie wherewith at this present thou dost torment me, ex-
ecuting in me things incomprehensible in the thoughtes of
those that thou dost fauor, the which not knowing this euill,
esteem the pompes, glories, and honors that thou dost lende
them, sure and perdurable. For they remember not that be-
sides and aboue the tormentes that their bodies shall suffer to
mayntaine them, their soules shall fall in hazard of their sal-
uation. Therefore if with the eyes of vnderstanding (the
which the soueraine Lord hath giue them) they might see thy
mobilitie, they should desire rather thyne aduersities, than thy
light prosperities, although it be confirmable to their sensu-
allitie: for why? by thy flattering and wantonnesse, thou dost
bring them to ruine, and at the last they are constrained to
enter into the laberinth of martydome, hauing no power at
any

A Letter of the Princesse Oriane to Amadis, accusing him of vnfaithfulnesse. The second booke and second Chapter.

My passion without measure, proceeding of so many causes, dothe constrain my feeble hande to declare by this Letter to you Amadis of Fraunce (an vnfaithful and perjured a louer) the thing that my dolorous heart can hide no longer. For seeing that the vnfaithfulnesse and litle steadfastnesse that you haue vnto me (the which am vnfortunate and forsaken of al good fortune, because I loued you above all worldly things) is now manifest, and also that with so great iniurie you are gone so farre from hence, to draw neare to hir, the which (considering hir yong age, and small discretion) can not haue in hir the thing to fauor you and to entertaine you: she hath purposed also to banishe from me for euer this extreame loue that I beare you, seeing that my beanie and poore heart can haue no other vengeance. And if I would take in good part the iniurie and wrong that ye doe me, it shoulde be but great folly in me, to will well vnto the most vntankesfull, for whome to loue perfectly, I hate all things and my selfe also. Alas, now I perceiue very well (but it is to late) that I submitted too vnfortunately my libertie to so ingrate a person, considering that in satisfaction of my syghings and passions, I see my selfe mocked, and vnfortunately deceyued. Therefore I forbid you that you neuer come before me, nor where I shall be resident and present, and be ye sure, that the ardent and burning affect that I did beare you, is conuerted as you haue demerited, into enmitie and cruell surie. Now therefore get you hence to some other place, to proue (with your periured faith and sweet wordes) and to abuse other vnfortunate persons as well as me: besides that, you shall hereafter proue that none of your excuses as concerning me, may haue nor take any place, but I not willing to see you any more, shall lament the reste of my beanie lyfe with abundances of teares, the which shall not

any time to come out againe. But aduersities are cleane contrarie, in so much that if a man patiently resist them, auoyding disordinate appetite and ambition, he is lifted vp from this lowe place to glory everlasting. And yet I most vnfortunate, could not chuse this good parte, considering that if all the worlde were mine, and taken from me by thee, hauing only the good grace and fauor of my Lorde, that shoulde be sufficient to maintaine me in all honor and prosperitie: but that sayling me, it is impossible for me by any manner of meanes to liue and continue. Therefore I beseech thee, for the fauor and payment of my faithfulnessse, that thou giue me not death with anguish. But if thou be licensed to take my life from me, that thou make diligent haste, taking compassion on him, of whose torment that he shall haue (if he liue any longer) thou art ignorant.

A complaint of the like argument that goeth before, the which Amadis sent to his Father.

O King Perion my Lorde and father, you shall haue very little occasion to be beanie for my death, and the cause thereof to be hidden from you: but seeing that the beauinesse that shoulde be by the knowledge thereof can not reuoke my torment, I pray God that my unluckinesse be neuer opened vnto you, but kept close and hidden as long as you shall liue, and that not to aduance and hasten the rest of the yeres that you haue yet to liue.

Amadis complaint sent to the Lorde Galuanes, thanking him for his good and gentle deedes.

O my seconde father Galuanes, I am very soye that my contrarie fortune hath not permitted nor suffered me to recompence the greates Obligation and band that I am bound in vnto you: for if my father haue geuen me lyfe, ye haue

haue saved it, deliuering me from the perill & danger of the sea, whereunto I was, being as yet in the first houre of my natiuitie and by birth predestinate, and since that, you haue nourished me so sweetely and tenderly, as though I had bene your naturall chyld.

Florestans exhortation to his companions, being sorie for Amadis, whome he esteemed to be in payne, so the intent to goe to succour him. In the second booke the.6. Chap.

M^y Lozdes, it is not for vs to wepe nor to make suche lamentations when necessitie dothe commaunde vs to remember howe to succour and to helpe my Lozde Amadis: Let vs leaue such maner of doings to women, and let vs deuise togither to prouide for this great inconuenience. And as for me, I am of this mynde, that we without any longer delay take our horsles, and do our diligence to finde him, then shall we know whether there be any mean: to finde remedie for him: for the time, doing as we do now, passeth alwaie, his heavinesse and paynes moze, and he himselfe goeth further from vs. The Lord Ysanie (as he saith) conducted and led him a little on his way, he may shewe vs what way he toke, and if we tarie any longer, we shall lose him without hope to see him any moze. Wherefore my Lozdes let vs giue our diligence to follow him.

The Hermite speaking to Amadis, doth comfort him in his aduersitie. The second booke the.6. Chap.

O Knight, I beleue that you haue some great affliction in your soule: yet if your heavinesse do procede of repentance for some certaine sinne that you haue committed, truly my sonne, you are happie: And if it be for some temporall losse (as I esteem) considering your age, & the estate wherein you haue liued hitherto, you should not thus trouble yourself, but

but require and aske pardon of God, who would pardon and
forgiue you, and receiue you for his.

The Hermit doth yet speaking to Amadis exhort him to take
heart of grace and courage, and not to abuse himselfe for
women.

I Promise you my friend, that ye do not well (being a yong
knight and well made) to enter into such dispaire and mi-
strust, considering that women cannot keepe their loue, no
not even in the presence of them that loue them, for natu-
rally they readily forget, and yet beloeue more sooner, spe-
cially those things that men (which fondly giue themselves
vnto them) do report of them, the whiche euen when they
thinke to haue ioy and contentation, do find themselves in al
despite and tribulation, as ye doe experiment and proue
it by your selfe. Therefore I pray you from hence forth to be
more vertuous and constant: and for asmuch as it hath pleas-
sed God to call you to the title of a kings son, to gouerne his
people, returne to the world, for it should be a losse thus to
lose you: no; I cannot presume no; imagin who she is, that
hath brought you to such anietie: considering that if one wo-
man alone had in hir all the perfections that all women
haue together, yet we should not for hir sake lose suche a
man as ye are.

The heauines of Oriane for Amadis, after that she was aduer-
tised by men of his departure. In the second booke the 7.
Chapter.

A Vnfortunate person that I am, seeing that I with so
great wrong haue caused him to die, whome I most
cheerly loued in this world. And seeing it is out of my power
to reuoke the euill that I caused, I beseech you my friende to
accept my repentance in satisfaction of the euill that I haue
purchased

purchased you, with the sacrifice that I shal make of my proper life, to follow you vnto death: and thus the ingratitude that I haue committed against your fidelitie, shall be manifest, you being rehenged and I punished.

Guillan came to the Queene for Amadis his shield or scutcheon that he had founde. In the second Booke the .8. Chapter.

Meanwhile, a few daies ago and past, I founde all Amadis barneys with his scutcheon layd nigh vnto a fountain, the which men call the fontaine of the plaine field, wherewith I was displeased: the which I the selfe same houre and time bound vnto a tree, leauing it in the custodie of two Damselfs which were in my company, vntill I had bene thorough out the countrey to seeke and to enquire what was become of him. But I was not so fortunate to find him, nor yet to haue newes of him. Wherefore I knowing the merite of so good a knight, whiche neuer had other desire, but to prepare himself to do you seruice, I purposed (seeing I could not bring him) to bring vnto you (so) a testimonie & witnesse of the bond that I owe to you and to him) his armure, the which ye shall commaund (if it so please you) to be set in some euident and open place, where euery man may see them, as well to haue and to heare some newes of him by the strangers that ordinarily come vnto this Court, as to augment the vertue of all those that commonly follow the warres, taking an example by him whome they follow, the which by his high knight-hood hath obtained the first place among all those that euer on their backs ware barneys.

The lamentation of Oriane, vnderstanding by Guillan the losse of Amadis. In the second Booke and .8. Chapter.

A Vnfortunate that I am, I may now well say, that all the felicitie that euer I had, is a very fantasie, and my torment a pure veritie, considering that if I haue any contentation, it is only by the dreames that solicit me by night: for being awake, all aueritie doth afflict and trouble my poore spirit, and in such sort, that as much as the day is vnto me a greivous marturdome, the obscuritie and darkness is to me only pleasure and solace: because that sleeping I see my self before my louer, but watch that depriveth me of so great ease, causeth me very much to feele your absence. Ah, my eyes no more eyes, but streames of teares and weepings, ye are well abused, for as much as being close, ye see him alone that contenteth you, and being open, al the noysomnesse and troubles of the world come to obfuscate and to darken you. At the furdest, the death that I feele nigh and at hand, shall deliuer me of this anrietie, and you my friend shall be auenged of the most butthankfull that euer was bozne.

The exhortation of Mabile vnto Oriane, that would haue cast hirselfe downe headlong, by the meane of Amadis aduersitie. In the second Booke the .8. Chapter.

How is it Madame, where is the constancie of a kings daughter, is this the wisdom whereof ye are so greatly renoumed: haue ye already forgotten the euill that ye thought would haue chaunced through the false noyes that Arcalaus brought the last yeare to the Court: And now that Guillan hath found my cousins harneys, was y saide, because that he is dead: beleene me that ye shal see him shortly again, and that he will asone as he shall see your letters come in to you.

Amadis doth comfort himselfe by the newes that he received of Oriane his friende and louer. In the second Booke the 10. Chapter.

Of fearefull hart so long time troubled, who coulde haue resisted such a tempest, notwithstanding the abundance of teares that thou so continually distilledst and shedst to come to the point of death. Receiue at this present this medicine, the which onely is for thy health, and come forth of these obscure darknes the which haue so long obfuscated thee, taking againe the soyle to serue hir, the which of hir grace and goodnesse hath reuiued thee.

Orianes letter to Amadis, by the which she excuseth hir selfe vnto him of certaine faultes of loue the which were in hir. In the second booke and .10. Chapter.

If the greates faultes committed through enmitie (afterwards reknowledged to humiliat hirselfe) be woorthy of pardon, what ought it to be of those, that are caused through to great abundance of loue: yet my faithfull lover, I do not denie you, that I deserue not much paine. For I should haue considered, that when things be most prosperous and ioyful, that fortune the which doth spee and considereth them, doth come then to bring them beauienesse and miserie: Also I should haue remembred your vertue and honestie, the which was neuer found in fault: and aboue all, I should not, no not to dye, for I haue separated from my vnderstanding the remembrance of the great subiection of my heauy hart, the which proceeded nor came not but of that wherein yours alone was inclosed, being certaine that if any flames haue bene cooled, so haue myne also, as it is perceyued: and in such sorte, that the enuy that he had to find rest vnto his mortall desires, hath bene the cause to augment them. But because I haue sayled as they doe that being in the beggest of their good houre and fortune, and very certaine of they: lone of whome they be loued (nor cannot comprehend in them so much godnesse) become zealous and suspitious, more by their imagination, than by reason,

dorking

masking this cleare felicitie with the cloude of impudence, beleeving sooner the report of certaine persons (it may be that speake euill) not very true and vicious, than that of their owne conscience and certaine experience. Wherefore my faithfull friends, I pray you effectually to receive this my dandell (as from him that recogniseth his owne fault) as a great fault that she hath committed as concerning you: the which shall cause you to vnderstande better than my letter, the extremitie of my life: of whome ye should haue pitie, not for any merite, but for your reputation, the which is not esteemed and lodged cruell, nor seeking vengeance there, where ye find repentance and subiedion, when that no penance can come from you more rigorous, than that, that I my selfe haue appointed and ordeined for my selfe, the which I beare and patiently do suffer, trusting that ye will remit it, and restore vnto me your grace and fauour, and likewise my life that dependeth thereof.

The lamentation of fayre Tenebreus, whiche returned from Mircleur, declaring vnto the Damsell of Denmarke, that without cause he had suffered many things, touching hir, that she was not a faithfull louer. In the second Booke the. 10. Chapter.

By my conscience (sayde the fayre Tenebreus) I was neuer in more danger of death: and I maruell where she hath forged this fantasie, that she had against me, seeing that I neuer thought to do the thing that should displease hir. And notwithstanding I had forgotten to think on it, yet I haue serued not so cruel a letter as this is that she wrote vnto me. And although I make not the outward shew and hypocrites that many can do and make, yet I leaue not of to measure the goodnesse and graces that I haue receiued of him: this thought was not solen in so euill ground, that she should not regard the fruite, as long as the spirit that haue inuener

to cause the heart to line, seeing that the one and the other are wholly dedicate to serue and to obey hir. Ah oh my God, I remember & when Corissande came into our poore hermitage, I belieued then, that it was done for me. The good Lady lamented hir selfe of the passion that she suffered for louing my brother Eleutherus much, and I should die for very displeasure, to be so wrongfully chased away by Oriane. How great paines, what trauels, what vnumerable torment haue I thus long suffered in the poore Rocks, hauing consolation of no creature living but of the good Hermit, the which solicted me and spake to me of patience. Alas what hard penance, for a thing not offended: beleeue me my welbeloued Damsel that I was so greatly troubled, that from one houre to another I desired death, and oftentimes also I feared to lose my life: but thinke vpon the desperation wherein I was then, when I shewed the Damsels of Corissande the song that I made in my great tribulation.

The Oration of Gandalin vnto sayre Tenebreus brethren, to encourage them to searche and to succoure him. In the. 2. booke the. 12. Chapter.

By God my Lordes, all your weepings cannot cause him to be found, whome ye desire, if it be not by some other good diligence that ye may newly take vpon you. And notwithstanding that ye haue already done what ye can, so ye should not be annoyed to seek him better than euer he was yet sought for, seeing & ye know wel ynough what he particularly would haue done for you, if fortune had advanced the occasion. Nowe therefore it is youre partes to doe the lyke: for if ye lose hym thus, it shall not be onely the losse of the most gentlest knyghts of all the world, but of the best patient that ye haue: And furthermore, all ye parauenture may be blamed. Therefore my Lordes I praye you for the loue of God, to do vnto him the duty of a brother,

of a friende, and of a companion, beginning againe to take him without sparing of your bodies, at the prolonging of tyme.

Defiance made by a strange knight vnto king Lisuard, prouoking hym to warre, if he wyll not accord to the marriage of Oriane with the prince of Basigari. In the.1. booke the.12. Chapter.

I Defye the king Lisuard and all thy aliens in the name of the puissant and mightie princes Famongomad Giant of the burning lake, Cartadaque his nephew Giant of the defended mountayne, Madafabull hys brother in lawe, Giant of the redde tower, Lord Quedragant brother to Abies that was king of Irelande, and of Arcalans the inchanter, the whiche doe sende the worde by me, that they haue swoyne the death of the and thyne. And to do this, they will ayde king Cildadan, to be in the number of the hundred knights, the whiche shall surely destroy the. Yet neuerthelesse if thou wilt giue Oriane thy inheriter to saye Madafime the daughter of the most douty Famongomad to serue hir as hir Damisell, they will suffer the to live in peace, and be thy friendes: for they will marrie hir to the Prince Basigari, the which both well deserue to be Lord of thy countrey, and of thy daughter also. Therefore king Lisuard chose of these two conditions the best, peace as I haue denised, or the most cruel warre that may chance vnto the, hauing to do with so mighty and so douty princes.

The answer to the strange knight by king Lisuard, shewing the greatnesse of his courage. In the.2. booke the.12. Chapter.

By God knight, they that haue giuen you suche commission, knowe me very ill, for I haue all the dayes of my lyfe more esteemed leoparous warres than shamefull peace.

The first Booke

praise. In somuch that I should be greatly reprehensible towarde God the Creator, that hath appoynted and made me king ouer so many people, if for lacke of hart and courage I should suffer them to be outrageous. Therefore ye shall reurne and shew them, that I had rather haue warre all my life, the which they desire, and at the last to die fighting and in battell, than after their word and mine to haue peace, & which should be so greatly to my disadvantage. And because I desire to know at length their will and mind, I will send one of my knights, the which shal go with you, & cause them at length to vnderstand my mind & intention.

Florestan defyeth Laudin, the which spake fore agaynst Amadis aduantage, for whose loue he presented him the combat. In the second Booke. the. 12. Chapter.

Knight, I am not borne in this countrey, nor the kings bassall, so that for any thing that ye haue said vnto him, I haue none occasion to answer, in asmuch as here are present many better knights than I am, aboute whome I wolde take nothing in hand. Yet for asmuch as I cannot find Amadis (whiche is as I esteeme very profitable vnto you) I am ready to fyght with you, and to cease and ende the quarell that ye haue vnto him: and to the intent ye may knowe me the better, I am his brother Florestan, the whiche doth offer to fyght with you, vnder this condition and conuention, that if I may overcome you, ye shall be bounde to leaue off the quarell & ye haue against him, and if ye overcome me, renge vpon me part of your choler and anger. But yet thus much there is, that ye ought not to fynde the dutie strange, wher vnto I submit me: for I haue no lesse occasion to sustain the quarell against you (be being absent) than ye haue to maintaine King Abies, whose nephew ye are: being full sure that it is in the power of my Lord Amadis to reuenge me, if fortune doe suffer you to haue the aduantage ouer me.

Laudin

Laudins answered to the Lord Florestan, the which in time convenient doth accept the combat. In the seconde booke the 12. Chapter.

M^Y Lord Florestan (go Lendin) as far as I can and perrillous, you haue an enemy and a desire to fight, but I cannot fight with you, not hauing any power in me to do that, whereunto I am sent by other: Also I haue promised my Ladies that called me to their companie, before my departing, not to take any thing vpon me that might let me to assist and to do my dutie before the battell, and therefore you shall at this present time haue me excused till the battell be ended, so then I promise you to take vpon me the combat and fight that you demaund, and soner I can not tend vnto it.

Vrgandes Letter to King Lisuard, where he forspeaketh the ruine of faire Tenebreus. In the second booke the 15. Chapter.

TO you Lisuard King of England, salutation & greeting meet for your Maiestie. I Vrgand of Cognede, your humble servant, doe giue you knowledge, that the battell appointed betwene you and King Gildadan, shall be one of the moste cruell and dangerous that euer man shall see: in the which the faire Tenebreus that onely hath giuen you so great hope, shall lose his name, and through one stroke that he shall giue, al his noble acts shall be forgotten, & you euen then shall be in greater enmitie than euer you found your self in: For many good knightes shall lose their lines, and you your self shall fall into that danger, euen at that instant when the faire Tenebreus shall drawe the bloude out of your belly: and yet at the last for three strokes the which he shall giue them of his part, they shall remayne victors. And be ye sure that all this doubtlesse shall chauce: therefore promise boldly for your assayes.

C. 11.

Vrgands

The seconde booke

Vergands Letter to my Lord Galaor of Fraunce, foretelling him his yll fortune. In the .2. booke the .15. Chapter.

TO you Lord Galaor of Fraunce, wise and hardie Knight, Vergand of Congus do salute you, as he that loneth you and cherisheth you, and woele that you should vnderstande the thing that shall chaunce and happen vnto you in the cruell battell betwene the Kings Lifuard and Cildadan. Be sure therefore that about the ende of it if you be there, your strong and boyssous members shall deceiue your inuincible heart, and at the departing of the battell, youre head shall be in the power of him, that through the thre strokes whiche he shall giue, shall remaine victor.

A Letter of Arban of Norgalles, and Angriot of Estrauaux, to King Lifuard, causing him to vnderstande the great paines that they suffered. In the .2. booke .15. Chapter.

TO the most highe and mightie Prince Lifuard King of Englande, and to all our friendes and allies being in his Realme, we Arban of Norgalles, and Angriote de Estreuens detained, and being in dolorous prison at this present, signifie vnto you, that our misfortune more cruell than death it selfe, hath set vs in the power of the vnpitiful Gromadace, the wife of Famongomad, the which reuenging her husbandes and hir sonnes death, doth afflict vs with so many & strange tormentes, that it is impossible to thinke vpon them, and in such sort, that from houre to houre we desire the ende of our liues, to be at rest. But this mischancous woman to cause vs the longer while to laster, doth prolong so much as she maye our death, the which with our owne handes we would haue prepared, but for feare of the losse of our soules. And for as muche as we at this present are so sore wounded, that it is impossible we may resist any longer, we sende you this Letter written with oure owne bloude, by the which we beseech

God

God to giue you the victorie against these traytors that haue thus outrageously handled vs, and to haue pittie vpon our soules.

The Oration of Kyng Lisuard to those of hys hoste, exhorting them to fyght strongly. In the .i. booke thereof.

My companions and great friends. I beleeue that there is not he of you al, that doth not sufficiently vnderstand howe we haue enterprised this battell with good right, and also to defende the hono^r and reputation of Englands, the which King Cildadan and they of Irelande would demaund, denying vs the tribute, the which at al times they haue payd to our predecesso^rs, recognising y^e benefites which they haue receyued of them in times past. I knowe well that there is not one of you all that hath not an entiere heart and a bold : and therefore it is no neede further to encourage you against those that you haue to do withall, hauing your hono^r before your eyes, the which you esteem moze than a hundred liues, if it were possible to haue them one after an other. Therefore my sciendes, let vs stoutly goe forwarde, hauing no regarde of any cruell Spant and fall of bloude, the which are of they^r companie. For a man is not the moze esteemed bycause of his rude and greata members, but for his good heart and courage. You see that oftentimes the hare dothe overleape the Dre, and a separate Hauke as a sperrins to to beate and to overcome a Wyte. Our enemies do put their trust in the face of these monsters, hauing no regarde of the wrong that they haue and doe vs, and we truste that God, the which is a doer of right, will giue vs force and strength to overcome them, through the dexteritie of our persons, and diligence that we shall shewe and doe. Therefore my friends let vs stoutly go forwarde, thinking that every one of vs euen of himselfe is sufficient and able to fyght and to destroy the mozte byaue of all their companie : assuring you that
if we

if we this day winne the honor of the battell, besides our reputation and glory that shall compassie the vniuersall world, there shall neuer enimie of England list vp his head with an euill eye, to looke vpon vs.

King Cildadans Oracion to his Host, to be courageous to defend their libertie. In the second booke the .16. Chapter.

Gentle knightes of Irelande, if ye perceyue why and wherefore you go to fight: there shall not be one of you al that shall not blame his predecessor, that hath so long delayed the beginning of so glorious an enterpryse. The kinges of England vsurpers & tyrants (not only against their subiects, but vpon their neighbors) haue taken in times past without any right, vpon our auncestours a tribute, the which you knowe very well they haue payde oftentimes: and for this cause we are come into this place to defend our libertie, the which can not be payde nor recompensed with no treasure. This is your deede, and the right, not of you onely, but of your children, the which vnto this time haue ben holden and reputed by them whome you see, and are purposed to make you bondmen and slaves. Will you then liue alwayes in this sorte: will you continue the yoke for your successors: are you of a lesse and weaker heart and courage than youre neighbours: Ah, if we be victorious, they will reioyce that they haue of ours: I am fast and sure that fortune both fauor vs: for you see the honest men that are come to ayde and to succour vs, knowing our good right and title, let vs thrust in among them gentle knightes, for I see already that King Lillward and his companie are in doubt to turne their backs vnto vs, they be (as they say) accustomed to winne, but we shall learne them to customs themselves to be wonne. Of one thing I will aduertise you, that is, that every man ayde and helpe his companion, keeping your selues as stragght and as close together as may be possible.

An exhortation of Mabile to Orin, the which was not content
In the 3. booke the 7. Chapter.

Madame, I marvel at you, and of your manner of being
for as soon as you are gone and deliver'd of this sorrow
and tribulation, a new sorrow solicite you and you should (as
me thinketh) take better heed what you speake and say of
my cousin, not perswading your self that he hath holden or had
this purpose, or any other to trouble you, considering that
you may be assured, that he never thought to offend you in
word, thought, nor deed. And the promises and noble acts
that he hath done, as well in your presence as in your ab-
sence, might have been your sufficient witness. But I see
well enough what it is you make me believe and to thinke,
that you (being weary of my company) will exile me away
under the colour that my cousin is too much wearied, abusing
your selfe of the service that he dothe and beareth unto you.
But yet when you have lost me, it shall be but a small mat-
ter, providing that your Amadis (I may well say) be not the
lesse entreated: for you knowe well and I also, that the
least notice that he shall have of your trouble, shall be suf-
ficient and enough to cause him to die: so that I marvel what
pleasure you take to torment him so oft, doing for you that
is possible to be done for any other Lady alive. Consider you
not that after that Apollidon would that the praise of the cha-
ber forbidden was common to all the world, that it should
not stande with reason, for my cousin keeping Briolanie to do
as other do. Truly I believe that neither she nor you are
yet sayre enough to obtaine and be in that which all the sayre
women that have bene since a hundred yeare hitherto could
have or obtaine. Wherefore I may well assure me, that this
newe trouble proceedeth not of my fault that he hath wrong'd
you, the which doth not thinke but to obey you; but his mis-
fortune hath ascrib'd to rule him, that to please you, he hath
not forgotten himself, but setting by none estate but by you,
D. hath

hath entirely disowned all his kinage, and hath esteemed
 them as strangers, not knowing them nor no other but you,
 whom he doth reverence as a God, and yet you will bitterly
 lose him. Ah, the dangers and evident perils, in the which
 he and his have bene oftentimes for the love of you, as well
 against Archelais, as in the last battell, are now very well re-
 cognised, seeing that in the satisfaction of them, you desire the
 destruction of the head and principall of my parents. Is this
 y^e goodnesse & the recognising of the services that I have done
 you: are these the first fruites of the hope that I had in you:
 Certes I am now very farre off from the thing that I hoped
 and breathed for, seeing before my eyes the ruine and destruc-
 tion of him conspyred, towhome I love best in this worlde, the
 whiche is more yours than his owne: But yet (if it please
 God) it shall not be so, nor no suche inconvienience shall ap-
 proch me so nigh. Certes, to morrow I will pray my brother
 Agreus, and my uncle Galuanes to conduct me into Scotland,
 the which will do so much for me, as to bring me from your
 companie that is so unthankfull. When she disposed hir to
 weepe so greatly, that it seemed she should melt into teares.
 Alas sayde she, I pray God that the crueltie you doe and
 shewe to your Amadis, may turne to vengeance vpon you to
 satisfie al his kindred, the which shall not lose so much (losing
 him) as you alone, and againe, that this may be the greatest
 misfortune that may happen and chaunce vnto vs.

Orians answer to the foresayd Mabile, excusing hir of the thing
 that they accused hir of. In the .2. booke the .17. Chapter.

Ah, poore unfortunate woman among all that be most
 desolate and heauie: who would ever haue thought that
 this thing might haue come at any time into your hart, that
 you haue now opened vnto me: Alas I opened my selfe vnto
 you, (having none other about me, worthy to vnderstande
 my heavinesse) to haue counsell and comfort, and you dis-
 comfort

comforte me, and intreate me worse than I haue deserued, reputing me farre other wise than I am, as shall be so long as my spirite shall sustaine my heart full of bitterness, the whiche causeth me to presume that no other thing but my e- uil fortune hath aduanced and brought me into this kind of intreatie, seeing that you haue taken in yll parte that I told you for the best. And God neuer help me, if I thought in all my life, of that, whereof you blame me and accuse me: for I am so sure of youre cousin, that I will no other thing but to content and please you, and so much there is, that I had ra- ther die, than that any other than I my selfe should haue the hono- of the forbidden chamber. Iudge therefore what trou- ble it shall be to me, if Berolanie that goeth before to proue the thing, obtaine it: Wh. notwithstanding my cousin and friend, I pray you to pardon me, not to prolong (if it be your pleasure) to aduise and counsell me of the thing that as you shall thinke I were best to doe, for your cousin might be so beanie, if he knew the thing that I haue suspected of him.

A Prophecie of Vrgand unknowne to Oran, foretelling hir the thing that should chance vnto hir. In the 2. booke the 18. cha.

I n the time when your great beauienesse shall take place, many good knights shall suffer for the loue of you. When the strong Lyon accompanied with his beasts, that come forth of his den, & through his high roarings and cryings, he shall so feare them that shall haue the keeping of you, that you whi- ther they will or no, shall remaine betwix the clauies of the kingly beast, the whiche shall set vpon your head the riche crowne, that shall be no more yours: then this beast biring famished, and hauing your body in his power, shall carle it into his denne, where he shall so feede himselfe, that he shall pacifie and assuage his mad and outrageous hunger. Where- fore my daughter, take heed what you shall do, for the thing that I haue told you shall happen without any doubt.

An exhortation of Vrgand to King Lifuard, inciting him to en-
treat well his men of war. In the 2 booke the 12. Chapter.

So, you come vnto me now, to be well accompanied, not
so muche for the number of great personages which are
nigh vnto, as for the amitie and loue that they (as I am sure)
beare you, whereof you should laude and prayse God. For a
Prince beloued of his, may keepe his estate in great suretie
and safegarde: therefore say, take payne to entertaine and
to entreate them well, so that your fortune (the which as
yet dothe not leaue of to fauor you) goe not farre from you if
you do otherwise: and aboue all other things, keepe your self
from euill report, considering that it is the very poyson and
ruine of Princes the which befeene it.

A Prophecie of Vrgan, ynkknown as well to the King as to other
his Knights.

There shall be great contention betwix the great Adder
and the strong Lyon, the which shall be succoyed and hol-
pen by many cruell beasts, and shall come in such a furie, that
a great number of them shall suffer dolorous death. The fine
Raynard the Romayne shall be wounded with the clawes
of the strong Lyon, and his skinne shall be cruelly rente and
torn, wherewith the great Serpent shall be in great per-
plexitie. At this time the swete shepe couered with blacke
wool, shall be set in the midst of them, the which with his great
humilitie and his swete bleings, shall mitigate and assuage
the byanenesse and frenesie of the courage, causing
the one to be separated from the other: but as sone as the
hungrie Wylkin shall descende, and come from the nexte
Mountaynes agaynst the greates Adder, and being de-
stroyed by them, with a great parte of his followers, he
shall enclose him in one of the cauerne. The tender Uni-
corne putting his mouthe into the byane Lions eares,
shall with his loude crye awake from his strong sleepe, and
causing

causing him to take parte of his bristles: shall go most diligently to help the great Acher, whome they shall fynde bitten, and so wounded by the hungry wilmes, that they shall see great abundance of blood shed vpon the ground: then he shall be taken from the belly of a smith, and then being plucked in peace and life restored to the great Acher, leaving at the poison of his intralles and guttes within his carner, he shall be content and consent to be put among the clames of the strong Avenant and the white Girne, the which in the fearfull forest doth cleape and lift up his mo wings against heauen, shall be reiect and repelled.

Another prophecie of Virgen unknown to Amadis, declaring the thing that should chance vnto him. In the 2. booke the 18. Chapter.

AT the houre and time that ye shal be wounded to death, defending the lyfe of another, the martirdom being yours, and the profite other mens, the recompence that ye shall haue, shall be a great and an euill contentation, and a putting off from the thing that ye desire most to approach vnto. When your good cutting and rich sword shal so bruse your bones, and cut your flesh in so many places, that ye shall finde your selfe weak and faint of blood, and so outrageous pursued, that if halfe the world were yours, ye would giue it so that your sword were cast vnto the depth of some profound and deepe lake, wherout it can neuer be drawen: therefore thinke vpon your destinie, the which shall be such as I haue tolde you.

Amadis excule that he calde not his companions with him to he at the combat, for he himselfe had taken it in hande. In the 2. booke the 19. Chapter.

M Lords I pray you all to haue me excused, and not to be discontent with me, desiring you, that if it haue bene
D. 19.

in my choice to have chosen a companion to be of the compa-
nie (considering the great and balliant actes, whereof every
one of you is prouided) I should not haue knowne whom I
should haue chosen. But Ardan for the hatred that he beareth
me, and for the love that he hath to Madalime, would fight a-
gainst me, and seeing that he hath so required it, I could
not but ought not to refuse it, except I should haue shewed
my selfe a foolish coward, and to make a contrary answer
not conseruable to his request and demand. And when he
would haue taken me knights with him, where thinke ye
I should haue sought for mybe by succours but among you
considering ye do know, that my force doth it selfe double
with yours, which we are together.

Amadis answer to Ardan Canille, that defyed him before the
king. In the .2. booke the .10. Chapter.

How now (saith Amadis) do ye thinke that I haue not heart
enough and right, to abase the pride of such a man, and
so bold as Ardan is? I ensure you, that if I had not enterpri-
sed to fight with you, I would be content to do it, and onely
to let the marriage of you and Madalime. And for this cause,
the hostages of whom ye vauit your selfe, should not differ
and delay to do their diligence and dutie: for I trust to re-
venge the god and the balliant king Arban and Angriot of the
great iniurie and wrong that they receiued being prisoners.

Ardans replication to Amadis.

I haue caused them (saith Ardan) to come with me, kno-
wing that ye would demand and aske for them: although
that I haue good hope to let them againe in the power of Ma-
dalime, and also to giue hir therewith, the halfe of your ho-
net, in witness that it pertaineth not to such a Lord as ye
are, to haue and to hold any such haine and vantageous pur-
poses

posed with me, and to give him (in doing) great pleasure. It shall please our king that he be set in some eminent and high place, to the intent he may evidently see and behold the vengeance that I shall take upon you, and the unfortunate end wherewith ye shall dye.

The Oration of Gandalph before king Lisuarte against Amadis and his alliance, to put and to bring the out of the kings fauour. In the .2. booke the .20. Chapter.

Sir, I haue all the time of my life desired to keepe the faith that I owe vnto you, as to my king and naturall Loze, and shall do, if God be pleased. And besides the oath of fidelitie that I haue and owe vnto you, for ye of your gracious goodnesse haue done me so greates good and pleasures, that if I should not counsell you in that I shall see to touch your royal maiestie, I should greatly fault against God and man. By the meanes wherewith (Syr) after I had very long bethought me vpon this thing that I shall declare vnto you, repented me oftentimes that I had deserved it so long, not for any enuie that I beare to any man (God be my witnesse) but onely for the inconuenience that I see ready if ye promptly and wisely do not remedie it. We know y^e at all times there hath bene betwene the realme of France and the realme of England great controuersie, because the kings your predecessors haue continually pretended a right of soueraintie; and although that for a certaine time this quarell is sturged, so it is very like that the French men (remembering the warres and damages that they haue endured and suffered by your subjects) shall secretly in their hearts and courage take counsell to reuenge themselves. And Amadis the which is the head and principall of them all, is not come (after my opinion) in to this countrey but to do it, to practise and to winne men, with the which ioined to y^e might that he may cause to come, shall procure so much busines, y^e so it may chance, it shall not be

ye say for you to reuile him, and so there is already appar-
 tance thereof: for, he of whom I speake vnto you, and
 they all of his alliance, haue done me so greates honoz and
 pleasure, that I and my children are greatly bound vnto
 them: And if it were not that ye are my liege Lord, I woulde
 not for any thing speake against Amadis, I am so much his
 friend and seruant: but in things that respect your person,
 God send me to die sooner, than I should spare any living
 man, no not my owne childe. Ye haue receiued Amadis with
 so great a number of his parents, and other strangers into
 your Court, (as ye are a good prince, a liberall, and of a no-
 ble courage) that at length their company and followers shal
 be found greater than yours. Therefore sir, it should be good
 and well done to psonde before hand, or euer the tye be
 through binded.

The Kings answer to the forsayd Oration.

By my troth my friends, I beleue that ye do aduertise me
 as a good and faithful subiect: Nevertheless promitue-
 ring the seruice that they (of whom ye do speake) haue done
 me, I cannot comprehend nor perceiue in my mind, that they
 will do me any cowardly or euill torme.

Grandenels replication to the king vpon the selfe same pur-
 pose, and in the same Chapter.

Sir (he answered) this is it that hath abate you: for if in
 times past they had offended you, ye woulde take heed of
 them, as of your enemies: but they haue kindred and wifely
 do know how to disguise their treason vnder an humble
 manner of communication, accompanied with some seruice
 the which they haue already employed and done, waiting
 for an opportune and a good houre.

Amadis request vnto king Lifuard to giue Galuanes the land Mongale. In the selfsame Chapter.

Sir, although that I haue not done you hitherto so much service as I desire, yet I haue taken courage (trusting in your great liberallitie) to aske you a gift, the which cannot turne but to your honour, and moreover, building therein to whom ye shall graunt it. Furthermore sir, saith Amadis, the gift that I and my companions being present do pray you to graunt vs, is, that it wold please you to giue to my Lord Galuanes the Ile of Mongale, for the which he shal faithfully be sworne vnto you, and do you homage, & marrie Madam: this doing Sir, ye shall enrich a poore Prince, bring and shewing mercy to one of the most fairest gentlewomen of all the world.

Amadis Oration to king Lifuard, with the which he leauieth and forsaketh his company. In the selfsame Chapter.

Sir, I haue hitherto thought that there was no king nor Prince in all the world that had better knowledge in things of vertue and honour than you: but yet now we perceiue the contrary, by the experiences that ye haue giuen vs: so that we seeing ye haue charged and taken new counsell, will go and seek a new fashion and manner of living.

Amadis Oration to Oriane, by the which he declareth vnto hir, that he is constrained to go out of the kings service. In the selfsame Chapter.

Madame, saith Amadis, we must needs do, that he hath commanded vs, otherwise we shuld offend your honour, abiding against his will in his service, seeing that he might presume and thinke, that we in no other place could not make any that would receive us: therefore I pray you not to

Take it euill, if for a time obeying him, I be constrained to depart fro you. You know the power that ye haue vpon me, and that I am so much yours as you may wish and desire: and also I know well, that if I should be euill repayed, ye are the that should receiue and take thereof most displeasure, so greatly ye loue me, and so well ye do esteeme me: the which thing causeth me agayne to pray you to take my absence in good part, and to giue me leaue to depart, being still your accustomed constancie and vertue.

Oriane answer to Amadis, excusing hir selfe to him. In the same Chapter.

My friend (answereth the Princesse) ye are greatly to blame, thus to complaine you of my father: for if he haue receiued any goodnesse of you, it was for my loue and fauor only and by my commaundement, and not for his loue: for I alone caused you to come and sojorne in his company. And so it is not in him to recompence you, but in me, whose ye are. It is true that he continually hath thought the contrary, the which doth greatly blame you, that ye answered him so indiscreetely. And againe because your departure (being constrained) is to me the most grieuous thing that might chance vnto me, yet I am content to satisfie my selfe, and to obey reason more than delight and pleasure, the which I haue by your presence. Therefore my friend, I will that, that pleaseth you: because I am well assured that to what place so euer ye shall resort, your hart which is mine, shall remaine with me for a gage of the power that ye haue given me ouer you and it: also that my father lesing you, shall knowe by those seins that shall be left him, the thing that he hath lost in you.

Amadis answer and replication taking his leaue of Oriane. In the same Chapter.

Spanans

Madame (said Amadis) the greatest that ye be hath not, is so great, that I esteem it no less, than the redemption of my proper life: for ye know that every man of honour ought to have his bones in such estimation, that he should prefer it above his owne life. Thus speaking, being it is of force, & I to cōserue it must go far from you, so far much yet (if it please you) for me, as during my absence, to send me as oftentimes as ye may newes of you: and continually to keepe me in your grace and fauor, as he, the which was neuer boyne, but to obey and to serue you.

Amadis Oration to his companions, declaring vnto them the causes of his departing from the king. In the selfesame Chapter.

Maye Lordes, because men haue wrongfully blamed the Lord Galuanes, Agriles, my selfe, and some other that are here present, to leaue and forsake the kings seruice, as they and I haue appointed, we thought it mete and good to cause you to vnderstand what the occasion is. I beleue that there is not one of this company that hath not perceived, whether that since our coming into England the authoritie of this prince be augmented or diminished: therefore without consuming of time, in rehearsing the seruices that we haue done for him, for the which we had great hope to haue had worth thanks good and great recompence, I wil declare briefly vnto you what ingratitude he doeth against vs, & in such wise, that as mutable & inconstant fortune doth oftentimes turne byshotons all things, so he hath changed his conditions either by euil counsel that he hath receiued, or by some light occasion that we knowe not. So muche there is, that the Lord Galuanes required vs to moue vnto him (it is not yet eight or tenne dayes agoe) the prouision for the marriage of hym and of Madeline: and in so doing, to cause hym to enjoy his lardes with this charge, to bestow them of his and homage of hym into of his erroune, the which thing

The second Booke

we promised him to do. By the means wherof, assured as it was profitable for me to go, I and other of this company haue bene with him to make this request: but without ha-ving any regard either of vs or spake, or of him, for whom we labored, the which is (as every man doth know) the king of Scotland's brother, a wise and as much as is possible a bar-ry knight, the which even of late against king Gildadan hath not spared his life, but hath done his dutie as much as any that came thither: he hath refused vs, and burdened vs with iniurie, nothing convenient nor meets for such a king. And yet at the first we cared not for it, untill he sayde vnto vs all (when we made certayne demonstrations vnto him) that we shoulde search in some other place those that knew vs, or that did more for vs than he, and that the world was great and wide ynough to do this thing without troubling of him. Thus my companions, seeing that we being in his service, haue always obeyed him, so as concerning my selfe, I am very well content in this case, not to saye but to depart out of his countrey. But yet because this leaue (as I do thinke) toucheth not me only, nor those that he spake vnto, but to all other the which are not his vassalles: I thought it meete to cause you to vnderstande the mat-ter, to the intent ye might thinke vpon the thinges that were to come.

The Oration of Angriote of Estravaux, to drawe the other to leaue (as Amadis did) the kings house. In the same Chapter.

My lordes, it is not yet long ago since I knew the king, and for the little knowledg I haue had of him, I neuer saw a wiser, vertuouser, or a more temperate prince than he in al affaires: And therefore I am in doubt that the commu-nicatio which he hath had with Amadis and his Lordes that were present, came not of his own fanlie but that he was moued to do it by some enuious & euill person, that hath perswaded him

him to be discontent with them. And because I haue sene
within these nyne or tenne dayes Gaudandus and Broquadan
speake oftentimes vnto him, and that he liueth with them
more than to any other, I doubt that these are they that haue
handed this matter: for I haue knowing them of long time for
the mosse enuious of all the world. Therefore I haue euen
to day taken deliberation to fight against them, and to main-
taine, that falsly and mischieuously they haue set the King &
Amadis at debate: & if they will excuse them by rancours of their
age, they haue eache of them a sonne that of long time haue
woyne barneys, with whom I my selfe will fight, if they be
hardy and bold to cloke the treasor of their naughty fathers.

²¹¹ Amadis Oration to King Lisuard, whereby he leaueh his ser-
uice. In the .2. booke the .21. Chapter.

S^p, if I in any thing haue made you a fault, God and you
be witnesses, assuring you, that although the seruices that
I haue done you, haue bene small, the will that I haue had to
acknowledge the goodnesse and hono^r the which it hath plea-
sed you to shewe me, hath bene great in all extremitie. You
sayde vnto me that I should go and search in the world who
knowe me better than you, giuing me sufficiently inough to
vnderstand the little enuie that doth let you that I dwell no
more in your Court. But seeing it hath so pleased you to re-
maine me, it is reason that I obey you, not that I will de-
part from you as from my souereine, for I was neuer your
vassall, nor of no other Prince, but of God only: but I take
my leaue of you, as of him that hath done me much good and
hono^r, vnto whom I beate my loue, and a desire to serue.

Lord Quedragant's Oration to King Lisuard, leaving his ser-
uice. In the selfe same Chapter.

S^p, I had neuer dwelt in your Court but at the request of
Amadis, willing and desiring to be his friend for euer, and
C. 19. seeing

seeing that by his occasion I was yours, by like reason I be-
 part from you for ever: considering that my little and small
 services shall haue but little hope, seeing that his great ser-
 uices are so euill recognised and rewarded, having no reme-
 mbrance of the Obligation whereunto you are bounde by
 him, that deliuered you from the hands of Mandacabal, nor of
 the violence that you wonne and obtained upon King Cild-
 dan by his and his parents blood. I could put you in reme-
 mbrance of the good turne that he did you, when he deliuered
 you and your daughter Oriane (as I oftentimes haue heard
 it spoken) from the hands of Archalaus, and not long since my
 Ladie Leonor, the which Famongomad, and Baligant his sonne
 Giants most cruell of all the world, held as prisoner to haue
 slaine hir: thus the ingratitude that you do now vse against
 him, is so great, that it deprieth you of all the knowledge of
 truth. And therefore he should no lesse esteeme this leaue so
 soon giuen, than the retribution of his services so well ac-
 corded and rewarded. And as for me, I am purposed to fol-
 low him, and to go and depart from your Court.

The Oration of Guillan the thoughtfull, excusing himself that
 he could not folowe Amadis. In the selfesame Chapter.

M^Y Lord, you knowe my affaires, and that of my selfe I
 bring wholly vnder and subiecte to the will of an other,
 can doe nothing. For the which I suffer anguishes and pay-
 nies most strange, the which are the cause that I can not fo-
 lowe you, whereof I am ashamed, so great a desire I haue
 to know ledge the goodnesse and the honoz that you (being in
 in your companie) haue done for me, praying you most hum-
 bly at this present, to hold and to haue me excused.

Amadis Oration to the foresayd Guillan, excusing him that he
 leaueth not the Kings house. In the same Chapter.

M^Y Lorde Guillan, God forbid that through my occasion
 you should be faultie to the Ladie that you loue so per-
 fectly,

fectly, but I counsell you to obey him, and to serue him as you
haue done hitherto, and the King in like manner, being one
of this, that you, your house, shall be in all points my
friend and faithfull companion.

King Lisuarte answered to Gandanell and Broquader, declar-
ing their insufficiency to gouerne and rule his realme. In
the selfesame Chapter.

I Do marvel that you are so bold and presumptuous to per-
suade me, to leade vnto you the rule not only of my house,
but of all this kingdome, knowing that you are not sufficient
to do it. I thinke you that the Princes & Lords of this Monar-
chie will obey you, knowing the place from whence you are
descended: And if you thinke and helpe to playe the good
husbands, willing to enriche me by sparing of money, thinke
you that I may better bestowe it, than to giue it to Gentle-
men and Knights that are in my seruice: seeing that a Prince
can not name himselfe a King, except he haue men at his co-
maundement. And if before time I shewed my selfe liberall
to those which at your instance I haue chased away, by those
I was maintained, famed and redoubted: and therefore con-
tent you with that that you haue done, without any more
disguising of things, or else I will shew you that it displea-
seth me.

**Amadis Oration to those that would go to defend the right of
Madafine, exhorting them to deliuer out of the Kings pry-
son twelve Ladies. In the same Chapter.**

M Lords, (answered Amadis) the thinges that he be-
sew with or by reye deliberation, come willingly to a
good end: and doubt not, that the thing that you purpose
to take vpon you, shall not be nor happen to your house,
although the thing were more in danger, and of more
difficultie than it is, and yet I will (if it please you) de-
clare

declare that I doo think. You all as farre as I see, doe call
and laboꝝ to set the twelue Damiselles at libertie, which at
this present are prisoners in King Liowards prison, my minde
is that twelue of you (and no more) be at this enterprise, and
to every one shall haue one, and the twelue Damiselles shall
be particularly bounde to twelue knightes, and that the rest
of this companie shall stand still to helpe the inconueniences
that may chauce.

The complaint that Oran made when she fel. e hir selfe great
with chylde. In the 3. booke the 22. Chapter.

A Las my friendes, nowe I see well that fortune will bring
me to vltter ruine. You knowe the inconuenience that of
late chanced to him that of all the worlde I loued best, and
nowe (that is worlde) the thing that I feared and doubted
most, is chanced vnto me: so certainly I am with chylde,
and I know not what I may doe, so that I be not destroyed
and lost.

Sarguiles Oration to King Liward, aduertising him of the dan-
gerous enterprise and treason of Broquadin and Gandan-
del. In the same Chapter.

Sir, I am not yet your subiecte nor your liege man, but yet
in recognising the nurture that I haue learned in your
Court, I am bound to saue your maiesties honoꝝ. Therefore
I aduertise you, that thre dayes since I fortun'd to be
in a place, where I perceiued that Broquadin and Gandandel
did not only conspire (but already haue committed against
God and you) the most greatest treason that may be thought.
It is now and certain, that they do purpose to counsell and to
persuade you to put Madam and these Damisels to death:
and as touching the rest, I trust that all their mischie-
uousnesses or tenne dayes be past shall be disclosed. And to set
these villaynes in authoritie, you haue cause alwaye not long
since

Since, my Lord Amadis, and many other good knights out of your companie. I am no more purposed to remaine here, and I take my leaue of you to go and to seeke my uncle Angriote, whom (if God be pleased) you shall see shortly here againe, and me with him, purposed with force of armes to open vnto those two traytors their vnjust and false conspiracie.

The commaundement of King Lisuard to Broquadan and Gandandel, animating them to execute the thing that they had promised.

Come hether, you know that oftentimes you haue solicited me to put these poore Damselfs to death, perswading me, that it was a iust and a reasonable thing to doe so. And that you and your children (if need were) would sustaine this counsel vnto death. You haue perceiued what Ymosil and his companions haue saide vnto me, the which I finde to be good and iust, therefore it is time that you aduise you of the thing that you haue to do. For by the faith that I owe vnto God, I will licence none of my other knights to fight with them, and if you prouide not for this, you shall be punished, and the Damselfes deliuered.

Angriotes of Estramaux Oration to King Lisuard, declaring vnto him the mischicuousnesse and deceite of Broquadan and Gandandel. In the selfesame Chapter.

Sir, my nephew and I here present, doe pray you to cause those two villaynes Broquadan and Gandandel, the which are in your Court, to appeare presently, vnto whome I will declare the treason that they haue vsed against you. Sir, these euill men of whome I speake to you, not hauing any consideration nor feare of God or of man, haue falsly accused my Lord Amadis and other, of a thing that they neuer in all their liues thought on, by the meanes whereof I dare well say, you haue remoued farre from you, the best knights that euer entred into Englande: therefore if these traytors dare

maintaine that they are not suche as I name them, I alone by the helpe of God and the edge of my sword, shall cause the to know it. And if age should excuse them, there is not one of them but hath children wearing armour and barneys of long time, and well esteemed and taken among the knights of your Court, against whom I will fight, if they will keepe and supplie the place of their enill fathers.

Gandandels answered to the King, excusing himselfe of that, that men sayde by him. In the same Chapter.

Syr, answered Gandandell, see ye not the audacitie and boldnesse of this braue and iniurious man, the whiche is not come into this Court, but to shame the gentlemen of your Court: by my troth syr, if you had beleued me long since, as sone as he was entred into your Realme, so sone shoulde he haue bene hanged vpon the first tree: but seeing that you suffer it and beare it, you hereafter must not maruell if Amadis in his owne person come hither to do you wrong. So muche there is, that if I by the liuing God, were as yong as I was when I beganne to enter into the seruice of your brother the King, vnto whome I haue done many great seruices, I am well assured that Angriote durst not dreame to say vnto me the least of the iniuries that he hath spoken befoze your maiestie. But the gallant knoweth well that I am olde and broken, as much for the number of my olde yeares, as of the infinite woundes the which I haue receiued throughout all the parts of my body, in the warres of your predecessors.

The answer of King Lisuard to the foresayde Broquedan and Gandandell, reproving them of cowardnesse and slouthfulnesse.

Come hither, you haue so oftentimes recited and told me, that Amadis and his, had purposed to betraye me, and to usurpe

surpe upon me the countrie of England, and yet when you should mete, you excused your selues from fighting, and sent your children to the play, that could do nothing therewithall: yet God is iust, and by as much as I owe him and am bound vnto him, it was euill spoken of you, no: I would neuer haue esteemed you to be such manner of men as you be.

The Oration of King Arban of Norgales to King Lisuarte, inducing him to call Amadis againe to his Court. In the.3. booke the.1. Chapter.

Sir, I would thinke it good (or ener you did this thing) that you shoulde haue the aduice of the noble men of your countrie: for you knowe that Amadis and they of his kindred are wonderful good knights, and very mightie though the friends that they haue. Furthermore, there is not he that knoweth not howe falsly they haue bene accused befoze your maiestie, whereof the victorie that Angriote and Sarguelles haue obtained within these few dayes that be past against the accusers, hath giuen good witnesse, and if the right had not bene on their side, yet because they are good and valiant knights, they shoulde not haue bene so easily dispatched of Candanelles children, no: of Amadis: the which thing dothe sufficiently make vs to vnderstande and beleue, that the Lorde mayntained them in their iustification and right. And therefore sye, it should be best (as I doe suppose and thinke) if it woulde so please you, to forget the euill that you beare them, and to call them agayne to your service, seeing that it shall not be greatly approued no: allowed, that a Prince should make war against those, that he may easily and with his honor call againe to his amitie & service, considering that doing the contrarie, is oftentimes losse of men, extreme expenses, and diminishing of authoritie, a thing that shortly after causeth the Lords and neighbors therabouts, to desire and to make many enterprises, to get them out of subiection,

and to enter into a more libertie than they had before. And therefore a sage and a wise Prince ought at no time (if it be possible) to give occasion to his vassalles to go and depart from the feare and reverence that they owe vnto him: but muste p[ro]ue and assaye by all meanes and wayes to rule them, as the good shepheard by temperate discretion dothe with his sheepe, winning their hearts and wills more by faithful loue, than by rigour and tyrannye. Wherefore say, it is necessarie to quench the fire already kindled, before it be thoroughly set a fire. For oftentimes after the fault be knowne, the remedie is to farre gone. Amadis is so humble and so much yours, that if you would send to reuoke him, you shal easily recover him with those that haue followed him, of the whiche you may be better serued than euer you were.

The defiance of Cendill of Ganot, made in the name of Kyng Lisuard to Amadis, and to all other his parents and friends, certifying them, that the King dothe declare him selfe their mortall enimie. In the same Chapter.

M^y Lords, I am sent hither vnto you, from the most puissant and mightie King Lisuard my soueraine Lord, in whose name I desire you, and all your parentes, friends or aliance, and from him I declare vnto you, that if euer he find you in England, or in the Isle of Monga'e, he will cause you to be destroyed, and entreated as his mortall enimie. Wherefore keepe your selues from henceforth if you may or can, for he hath enterprised to inuade you, and utterly (if he may find the meane and wayes) to destroy you.

Amadis prayeth Gandales his olde and auncient friend, to goe and answere King Lisuard, and to aduertise him that he feareth not his threatnings. In the selfesame Chapter.

M^y father, I praye you to goe with him, and say to King Lisuard, that I send you particularly vnto him, to aduertise

auertise hym, that I let less by hys threatnings, than he thinketh, and if I had knowen the little thinge that he beareth me for: so many great seruices as he hath receiued by me, I would haue taken good harte, to haue entred so often in to so greate daungers wherin I aduenture my selfe, for bys wealth and the wealth of his realme, the which paradyse should otherwise not haue remained and bene so entire and whole as it is at this present: but I trust in God, that wylth the time, he shall know this ingratitude more by force, than by his will. And as touching this, that he purchaseth my enmitie, assure him that he shall haue it, so that he shall forget the thing that I and mine haue done in his defence. And yet say vnto him, that although I alone haue conquered the Ile of Mongale, that I will neuer set my foete to cause him to leese it, nor in place where I maye annoy and trouble the Quene for the honoꝝ of hir.

Amadis taking leaue of his companions, doth exhort them to be vertuous and strong in batell, excusing himselfe of hys departyng, and praying them to be continually vnited together. In the. 1. Chapter of the. 3. booke.

IBefach you my fellowes and companions to succoure and to helpe one another, and to thinke that the glorie (for as much as ye go against a mightie king) that ye shall get and obtayne (if ye ouercome him) shall be þ greater. I know wel that there is not he of you all, that is not bound to the wise man, and hardie knight, the which giueth me god hope, that with the helpe of God, and the god right of him that dothe conduct you, ye shall reuinit and set a prixe downe againe in hir first goodes and estate againe. I was neuer in my lyfe so enuyed, to leaue so good a company, as I am at this present: but there is not he, that ought not to haue and to holde me excused: and yet it hath pleased God, that the occasiō hath prepared another meane not to separate vs. Of one thing I

Ellij.

would.

would pray you, that is, not to haue any discorde among you, but to liue together as felowes and friends, otherwile ye may be sure, that the ruine and destruction shall fall on your side.

A letter of the infant Celine to king Lisuard, commending his sonne vnto him, that proceeded of the love of king Lisuard and of his. In the. 3. Chapter.

Most mightie and excellent Prince, reading this letter, ye may (peraduenture) remember, that when ye traueled as a wandring knight farre and strange countries, hauing many perilsous and dangerous adventures to an ende, fortune did send and did leade you to my fathers kingdome, the which was lately departed, and ye found me withdrawn into one of my castels, named the great *Rosier*, where the braue Antifon besieged me, because I disdained not being equall to me in nobilitie, and lesse a friend of vertue, to marrie him. And well he could shew it, for he had enen then vsurped by force and tirannie vpon me a poore Damsell *Dypheline*, the most part of my countrey, when that ye at your comming presented to fight with him, and to sustaine the right that I had, the which thing he accepted, more for the confidence that he had in the strength of his armes, than for any other lust quarell: vnto whome our Lord shewed bys lust iudgement, for you lesse than he of body, but in magnanimitie of courage greatly exceeding him, vanquished him. The meanes whereof, I awhile after was restored to all my goodes, the which I will holde of you euen as they were yours, and my selfe also for ever, to whome at that time and howe ye did so great honour, as to come and refresh you in this my great *Rosier*, where after wards you and I deuising together among my pleasant orchards, ye gathered roses, euen as we sported vs together, and the floure of my virginite, of the which the place was and is yet very rich and plenteous.

plenteous. Therefore I cannot say whether loue woulde it should be so, or whether my beautie was the cause: but I know well that ye had so great power vpon me, and that in me was so little resistance, that before ye departed from thence, ye left me great with this yong gentleman, whom I send vnto you, so faire, and of so good grace, that nature as me thinketh, hath taken all by pleasure to make him perfect in all excellencie, to deface both our sinnes, if any sinne was committed. Therefore Sir, receive him as yours, being of the seede rofall of you and me, the which thing causeth me to esteeme, that he shall be a p[ro]ment man, and retaining in him selfe part of the noble actes that are in you, and part of the great loue, in the which he was engendred, on that day, when ye gaue me this ring, the which I send vnto you agayne in witness of the promise that ye made to your humble seruant Celine king Hegides daughter, the which kisseth the handes of your royall maiestie.

The cōplaint of Oriane, for the soden departing of, hir sonne, foreseeing the euill entreating that should happen vnto him The. 3. Chapter.

Alas little creature, God giue thee grace to be so vertuous, and so good a knight as thy father, and to do thee, if it please hym, so muche good, as to sende thee euen at the beginning a more fortunate prosperitie than his was. Alas I am constrained to sende thee away, and to shew my selfe to thee more cruell, than the Tiger or the Leopard to their little ones. And because I knowe not whether thou goest, nor when I shall meete with thee agayne, it causeth in my soule such heauinesse, that fortune cannot prepare such danger that both not present it selfe before my eyes, yet if I at least wayes knew the perils that should giue hym sucke, I woulde pray hir to take care
for

for him, but it may so chaunce that she will take little care
for thee, and that she before thou haue the power and be able
to keepe thy selfe, shall leaue thee oftentimes alone, being oc-
cupied about hir small businesses, and deuising with hir
neighbours of small matters; unprofitable fables, and yet
in the danger of beasts: For I esteeme and iudge, that she
and other likewise shall repente and thinke thee to be the
childe of some simple damsell, and to do so for thee the best she
can, shall be to nourish thee in the fields among the sheperds,
the which oftentimes cannot so diligently giue heed to their
shepe, but that the Wolfe & the Lyon against their willes
do passe ouerthwart, ranshing the thing that they thinke
god.

The complaynt of the damsel of Denmarke, after that she had
lost Orianes little sonne, the which she esteemed should
suffer much euill. In the .3. Chapter.

O Lord God, howe hath it pleased you to suffer that this
little creature should perish, the whiche neuer offended
you: Ah, ah, certesse I am wel worthy to be gretly punished,
of my owne will, his misfortune might fall vpon my owne
person, for my life is to me very noysome. Alas little infant,
your father being as little as ye are, began to proue the dan-
gers of this worlde; and yet our Lord of his great goodnesse
preserued him: but your misfortune & euill honoure is farre
straunger than his was: for notwithstanding they cast hym
into the waves and surges of the Sea, yet Gaudes met him
in a good houre, and after wards (as euery man doth knowe)
he took him vp: but thou little poore one art fallen into the
mercy of a brute beast, that shall haue no moze pittie vpon
thee than bys naturall inclination doth commaunde hym,
and so shall ye ende your dayes before they haue had in
manner any beginning.

Nascian speaking to his sister of the little infants found between the teeth of a Lyon, doth pray him to haue in singular recommendation, and to help it.

It is sure that our Lord preferring it from so great inheritance, hath preferred it to his alone service. And therefore my sister, my friend the said, I pray you from henceforth to thinke upon it, and to bring it by, until such time as it may be able to receive such little doctrine as I may teach him: after which ye shall bring him againe, and if it please the Lord to lend him long life, I hope that he shall be so prudent a man, as to acknowledge the goodness that ye haue done for him.

The Oration of king Lisuarte vnto his souldiers, monishing them to fight strongly for hym in the same Chapter.

Tell my friendes, ye may not see euen at the sight of your eye, those that are the cause why we passe ouer the sea to defende the honour of England, and the countrey which is ours, as it is manifest by the covenantes that I haue had with Ardan Canille, the grandfather of Madasime, and of the old Giant his mother, and yet I cannot tell vnder what colour, that they since that time are entered, and by treason haue taken the towne and Castell of the burning Lake, where the Earle Latin was, whome as yet they keepe prisoner, and many other with him, whereby their hardes be so exalted, that they suppose fortune to be wholly with them, and that she will set them for ward against vs euen with our owne darts, of the which they make a matter as though we had not the wayes and reasons to resist a greater power than theirs. What it will goe therwise, how our Lord (if it so please him) shall not suffer that our reputation, (in the which we haue continually increased) should be quenched by them, assuring my selfe that

The thirde Booke

there is none of you that will not rather dye honorably, than
afterwards to live in shame. And I knowe you for suche so
long, that I have great occasion to love and to esteeme you,
and if I had not suche knowledge, yet I knowe well, that I
was not so lone boyne, but that fortune bound me unto
you, as well for the fidelitie, the which ye have continually
kept unto your princes, as for the great services that ye
have done for me in maintaining our right: and specially a-
gainst Barban, when that he through treason put me into
the hands of Archalaus to make him king, and last of all in the
battell that I had against king Cildadan, as every man woth
knowe: the which things cause me to beleve, that having no
regard to any particular men that be rebelled against us
(sometimes your friends, and now desirous to plucke the
bloud out of your bodies) ye shall do such diligence following
your aunient vertue and fidelitie, that we shall cause them
to know, that we are not they that they should come unto:
the which thing we may easely do, scing that we are some-
ny more than they, and that we have the right on our side.
Therefore let us go on boldly, for I see that they ap-
proch and
waive nigh.

Galeanes Oration to his knightes, exhorting them to take
courage, and to esteeme themselves happy, to fyghte
for a iust occasion. In the 3. booke the 7. Chapter.

Vnderstand my companions, that the first and souverainst
goodnesse that may be in an army, is the head ruler, that
can wisely order and direct the thing that is required to
be done, and afterwards to have obedience to execute the
thing that he commaundeth. We have here not onely one
Captayne suche as I speake of, but thyn myghte, yea more
than twen, i.e., the which are so agreeing together, that
there is but one will, one heart and one adoe: seeing then
this first goodnesse and gift is not denied us, let us drawe
nere

ners to the second, and cause our fortune to fight against
the most unthankfull thing that is upon the earth, the which
prometheth to destroy our goodes, and our lives with this
great and mighty army, that he hath caused to come hyther
to empowere and utterly to despoile a poore gentlewoman.
But yet he is farre from his count and purpose, for we
will help him as long as we have any life in our bodies, fol-
lowing the thing that we receiuing the order of knighthood
are bound vnto, and if we chaunce to die there, it shall be
vnto vs an immortall glorie to haue so good occasion to
fight and to overcome him, that ought to be a iust defender
of all Ladies: so that the thing that of many might be called
folish hardinesse, shall be as concerning vs called vertue
and magnanimitie of courage. Boldely let vs therefore
runne in among them without feare of death, or of any
danger, hauing nothing before our eyes but honoure. For
in such warlike acts, fortune her selfe will not be feared nor
doubted: and if we be victorious, in as much as they are
more than we, our glory shall be the greater, and our name
the more spread abroad, taking vpon vs with so greates
hearte and courage, a thing almost to man incredible.

Amadis heauinesse for Oriane, because that without leaue he
was departed from hir companye. In the 3. booke the 5.
Chapter.

Ah, poore vnforsunate Amadis, is it possible, that thou
canst long endure and continue in this torment? Alas, if
long heretofore haue satiated thee, it maketh now cause to
to pay the vnrue. Why do I say loue: it is not loue, nor
loue is not the cause: but the misfortune, the which ru-
ning the prosperitie and greates ease; hath forged and
builded a discontentment agaynst the King; so
forty to destroy thee, causing thee so to lose the sight of
him, of whome both altogether depende thy ease and onely
repose,

repose and rest, a thing which is more to be desired than the life itself. But the life of a knight would suffice me, if so much good lucke could chance unto me. Ha, ha, certesse I doe great liking to with such things, seeing that I am sure that Oriace should have the great displeasure. And therefore then should I desire his will, considering that he never did me but that was good and favourable. And if I suffer any heavynesse, I am sure that he forgetteth it as my owne soule.

The Oration of Bruneo to Amadis, praying him to give hym leave to accompany him. In the third booke the .5. Chapter.

Certesse my Lorde, the yong age, and little estimation wherein I have lived hitherto among the good knightes, do presse and enforce me to forsake this present life, and to take a more painefull to come to their range and company. Therefore I pray you most humbly, that if ye finde yourselfe disposed to go and to search adventures, to suffer that I may accompany you, if not, to give me leave, for I have pointed to depart tomorrow early in the morning.

Amadis answer to Bruneo, excusing himselfe, that he was constrained to leave him. In the 3 booke the .5. Chapter.

By my faith my great friend, I have all my life time desired such company as yours is, being well assured that there could not chance to me but all honour and good fortune. But the kings purpose and communication that he of late hath had to thine, not as yet to depart from his country, both constrain me to leave and forsake your company, whereof I am sore displeased. Therefore I pray you to have me excused, praying God that he will comfort you.

King.

King Assignes Oracion to his Soldiers, inciting and prouoc-
king them to behaue themselves bravely to the battell. In
the 3. booke the 5. Chapter.

What neede is it my Lords, greatly to exhort you to fight
well and strongly, seeing that you are here to doe the
same, and your selues the authors of this war, in the whiche
you haue chosen me to be your head and principall conducto:
the which thing is the principall cause and reason, why that
I shall shew you what me thinketh, and what my mynde
is, to the intent that after you haue perceiued me, you maye
haue before your eyes the cause why you are in so great nu-
ber of people gathered together. Certainly it is not to defend
your countrie, your libertie, your wives, your children, or
your goods: But it is to conquer and to bring under the yoke,
a people the moste proud and fiercest that is (this daye li-
uing, and the which esteeme vs (being farre from them) as
nothing: yet that notwithstanding, I beleue that they neare
at hande dare not tarie for vs, although that you see them
march so towards furiously, but that notwithstanding, if you
beholde well their countenance, it seemeth that it should
haue more efficacie to moue you, and to giue an heart to fight
well, than all the wordes of any man liuing, yea, although
you were in a maner unprouided and yll appointed: But
contrariwise, we are here the flower and the strength of the
most part of all the Ocean Isles, and in such a great number,
that in a maner it were sinne to doubt of our certain victorie.
And more certainly to assure vs therof, remembering that we
are in a strange land, and very farre from our home, and a-
mong our good friends, but in the midst of all those that desire
our death, a thing that we can not auoid if we be once broken:
for they haue many horsemen, by the whiche we shall
be pursued, hauing no maner of meane to retire to our ships.
And therfore we must be resolved either to winne or to die:
for the necessitie wherein we be, is much more to be feared

than their force and might: therefore let every man do his dutie, and I hope so; and before the night we shall be masters and Lordes of all this countrey, and afterwards redoubted and feared in all coastes of the world.

King Disdaine Oracion unto his Knights, aduertising them of his last querrell, and that they for this cause should manfully sustaine his part. In the selfesame booke the 5. Chap.

My friends, the right being on our side, God (the which is iust, and in whose handes are the victories) will if it please him, helpe vs. And if they would saye that they make warre vpon me, to reuenge that only that last summer this Realme with King Cildan: be you assured that they maye well finde themselves deceived; for knowing, and desiring to reuenge their iniurie (vpon trust of some power) their shame oftentimes groweth and increaseth, and to ende and finish their dayes as I hope they shall vnsortunately: for there are none of you so young and vnskillful to be in any such confutes, that is not experimented, and repayed by themselves a tollie and a hardy Knight: They grounde their victories onely vpon the great number of people that they haue in their campe, people I may saye gathered together, and of all nations; the most part without order, and without obedience, the which seeing vs to be a fewe night, shall be assailed by our we haue abused our labours, and if we may once see them out of order and arraye, we shall haue even what we will. Let vs then boldly go on, and make them knowe, that they be not better men than their companions, of whose carials and sepulchers, our lande hath bene fatted and dinged, and the whiches theye of foure times with their carren carcases repasted, when they were by your vertue and magnanimity destroyed in battell.

The exhortation of King Penion of France, to Amadis and
Florestan his sonnes, giving them courage to be strong
against their misfortune. In the 3. booke the 16. Chap.

HOWE now, be you surprised in love of the deedes of for-
tune: are you yet to learne his invincible? by my
faith I thought you more strong and constant, of one thing
I praye you, not to grieve me more anoyance and heavynesse
than I have: for your heavynesse both cause such passions in
my soule, as only are sufficient to cause me to dye. Where-
fore quiet your selves, and let us hope in God, the lord is
almightie, to draw us out of this place. We muste com-
mend our selves unto him, and have our trust in him only:
but who would ever have thought that we should have fallen
into such an accident by chance, by the onely perswasion of a
simple Damsell, under y^e colour of sayning herselfe dumbe, af-
ter y^e we had escaped the dangers of so cruell a battell: Would
my children, seeing that we can set no order, let us contem-
ning all naturall pittie that yet may have of me, and I of you,
take our fortune in good worth.

Amadis answered to Archalaus, the which demanded what he
was. In the selfesame Chapter.

By my faith Lorde Archalaus, when you shall knowe what
we be, I am sure that you will better intreat us, than we
have bene as yet: for you being a knight as we be, and that
hath often suffered the mischaunces and turnes of fortune,
as we doe, shall not finde it euill, that we have helpe our
friends, as we would doe for you in like case: and if there
be in us any noble actes, the same should be a meane to cause
you the better to recognise and knowe whether you are
wrong or no.

The Oration of Arquifila Knight of Rome to his compani-
ons, not to defer and delay the Combate and fight accorded
and appointed. In the 3. booke the 7. Chap.

Howe

HOWE now my Lordes, shall you forget, and thus lese the reputation of our Empire: Shall it be published that eleven Knights of Rome banished (through feare of death) so flightful, as not to be so hardy to fight with thine grosse Almains, vnsperit in armes: by God, if I alone had interposed and taken them to taske, I would not, to see a thousand deathes together defer it. And if you feare and doubt of him that hath destroyed Garadan, suffer me to fight with him, and prepare your selues towarde the other: for I assure you, if our hearts be good, we shall overcome them, and recover the thing that they thinke to haue receiued already by the mischaunce that hapned to our companion, let vs therefore fight with them, and let vs all die rather than to delaye it, considering that for vs it is much better to chuse such an honorable death, than hereafter to liue in perpetuall shame, and in so vnforgunate a life as ours shall be. Therefore I pray you my Lordes and friends: remember, that we goe fight not only to obtaine lande for the Empire, or to entertaine and keepe the promise that Garadan hath made, but for the hono: of all the Empire of Rome: Finally, I haue saide and prayed you, to suffer me to fight with him that had yesterday the victorie of our companion, I see him go first, and also he shall be the first that (as I hope) shall be ouerthron.

The Oration of the Knight of the greene sworde to King Tassinor, taking his leave of him. In the 3. booke the. 7. Chap.

SIR, you are now thanks be to God, in peace, and rid of your businesses, therefore if it shall please you to giue me leave, I am purposed to depart to morowe in the morning, and to followe my fortune, whether it shall serue and please hir to conduce and to guide me: assuring you sir, that whether soeuer I be, I shall remaine and be your humble seruant, as the goodnesse and hono: that you haue done and shewed me, doth binde me.

Amadis

Amadis sorowes feeling himselfe absent, and to farre from his
louer Oriane. In the 5 booke the 7 Chap.

As my loue, when shall I see the time, that I may see
haile the good fortune to haue you in my armes? Ah, ah,
loue, you haue lifed me up to the greatest hope, and fortune
wherein any faithfull loue at any time may be. But what?
In as muche as this my glorie haue none like it in fauour, so
much the more it is turned concerning me, into tribulation
and anoyance, feeling my selfe to be so farre from hir that I
most desire to see and to hold. And the thing that most
torment me, is the feare least that my absence be the cause
that she forgette me, or that the ladies she haue a new
loue. After this, he suddenly repented him himselfe, and said:
Alas, whereof should this faithfull knight come? Ah, ah, my
loue, I know you to be true and constant, and also I know
well, that I haue laboured and liued against you in my pain
and great trouble haue so oftentimes giuen me good hope
and assurance, that I am to blame to haue any doubt of you.
Furthermore, as I know well, I neuer thought but to obey
you, and shall do all my life long, thus you shall haue no occa-
sion to tell me eue, nor to desire any vengeance upon me. If
you thinke not to be serued that I love you more fervently
and constantly then any other could doe. Yet I can not tell
whether I will please you or no, because I haue bilaye-
ned all other, and giuen my selfe to you, and haue e-
uill interestes many, and continually refuse them. But I
know well, that my thoughts be so familiar in your heart,
and your great beauty so carued and printed in my soule,
that I must hold and be true for a truth, that with the time
my paynes shall be quenched, either by my ouer, or by your
accustomed faynfullnesse.

The little Oracion of Amadis, being sore wounded by An-
gus, the which doth turne him to God, to haue pittie vpon
him. In the 3 booke the 10 Chap.

And, Oh, I praye God, that to redeme me, he best humaine flesh in the Virgins wombe, and after wards indured so grievous & so abominable a passion, I bestowd thee to have pittie on my soule, for I knowe well that my body is but earth.

Amadis giving thanks to Master Elisabet, dothe thanke him for his good increasing. In the same Chapter.

And my great friend says the Knight, I may well saye, that next unto God you are he to whom I am most bound, delivering me from the great danger that I was in. Also I be assure you, that as long as I have a soule in my body, you shall have a Knight of me ready to do for you, without respect of any perill or danger, considering that you have done so much for me (not knowing me but for a simple Knight, nor having in all his years but an yll broken and an unmelles barneys) that there shall not be a day of all my life, that I shall not assay to recognise it.

Master Elisabet answered to Amadis, exalting himselfe to him of his thankes. In the selfe same booke the 10. Chap.

Master says Elisabet, you shall say what pleases you, but so much there is, that I esteeme my selfe more happy than other like unto me, in as much as I have saved the life (next unto God) of the most gentle Knight, that ever did bestride noble horse, the which thing I have sayd openly, for I have seen you take in hand, and make an end of things by to all men incredible. Like unto I am well assured, that from henceforth many good to whom justice and to young hath bene done, shall be sustained by you, the which shoulde other wise remaine without any hope. And thus being the cause of such goodnesse, I shall have and think me better recompensed, than if I had all the treasure of the world together.

Amadis answered to the Emperor, the which would have retained him in his Court, giving him thanks for the favour that he bore him. In the 3. booke the 11. Chapter.

So the knight, you have already done this so great
service, that I believe as long as I shall live, not take in my
power to do you service, that may merit the least of the good-
nesses I have received of you yet I am so far from any liber-
tie, being submitted into the bondage of one alone, that I can
not nor will not disobey him to please you in that, being sure
that doing the contrarie, death shall not suffer me to be yours
long, and shall deprive me for ever to be his no more.

Amadis Oration to the Emperor, taking his leave of him.

Will you please the same Chapter.

So you have done me so much honor and goodness, that
I never where I shall be your servant, and ready at all
times, and as often as it shall please you to use me, to obey
you. And for as much as I am appointed, following the thing
that I have promised, to be shortly in the marches of Rome,
I beseech your most humble to give me leave to depart.

The answer of the forsayde Emperor to Amadis, graciously
giving him the leave that he demanded. In the same Chap.

My great friends (quoth he) if it were possible that you
might tounerne here any longer, you should do me great
pleasure. But seeing that your wordes have so bounde you,
God forbid that I should give any occasion to you or to any
other to falsifie or to breake it.

Grasinde (speaking to Amadis, otherwise called the Knight of
the greene sworde, dothe prayse him for keeping of his pro-
mise. In the same Chapter.

Be lieve knight of the greene sworde, that if I have had in time
past good estimation of you, that now I have much better,
seeing that so faithfully you have kept promise with me, be-
ing returned from your journey, or ever it be past seven :

the which thing maketh me helene, that you seeing you have not failed in that, will so likewise in this, that I have purposed to put you to, eniuing the purpose that we had together a little before you took shipping to go into Orice.

Amadis sorrowing the absence of Oriane. In the .3. booke the .11. Chapter.

ALas my louer, the long absence of your person, hath giue me so great passions and sorowes, that if it had not bene for feare of the displeasure you should haue had for my death, I had bene buried long since, and deprived of the greatest goodnesse that could haue chaced vnto me, that is, to haue the sight of you. For my eyes, are you not to blame this to waile out (by force of weeping) the little humors where with my heauie heart both nourish it selfe, considering the returning to hir, for whose seruice only my spirit is content to be resident and remaine in this painfull heart: also if you should haue no hope to see him againe, yet you haue had much goodnesse (through the fauour that she hath shewed you in times past) than euer you deserued: And furthermore you may be assured, that the stablenesse of his is so constant, that for any accident or chaunce that shall happen vnto hir, the feeling in his heart my seruice can not vary, and such, that I had a great deale rather die a hundred thousand times, than to lose his good grace.

Gandalin goeth aboute to turne his master Amadis from sorowe and heauinesse, wherein he sawe him for his louer Oriane. In the .3. booke the .12. Chapter.

You are (as Gandalin) a strange personage, thus to punish your selfe, when you should comfort your selfe and take a good heart, considering that we be in the way to returne to my Ladie Oriane, that causeth all these sicknesses: and as I thinke, you should doe well, to draw you from those thoughts,

thoughts, that thus he cause you to die. For if it be hard, if ye fall not then into sickness, when ye shall have most need of health: and so ye prepare a worse infirmity and sickness than was before, of the which ye shall afterwards repent you at leisure.

The Oration of Grafinde to the knight of the greene sworde, to draw him to hir amitie. In the. 3. booke the. 12. Chapter.

Vherstand knight, that a yeare before ye entred into this countrey, I being in a company that the Duke of Bassle prepared and made in his stone house, wherunto all the faire ladies and damisels of the countrey were called and invited: even as we were in the midst and foire of our gauds, I cannot tell what moved my brother the Marquis of Salander (whome ye knowe full well) in whose garbe and keeping I was then, when he said with a lowde voice before the assistance, that my beaultie was so excellent, that no other of the companie ought in nothing to be compared to me, and if there were any knight, that should hold and forsake the contrarie, that he was ready to fight with him. Yet eyther because he was feared and recombred, or it maye be that the opinion of the assistance was such, no man would say against it. By the meanes wherof, I have the honour away about all the faire ladies of Rome, wherof I had such pleasure and contentation, as ye may esteeme: and if by your swaues I may go further, and come to that that my heart hath since desired, I shall esteeme my selfe the most fortunate of all the world.

The lamentation of Bronco of Good Mer, the which being in the pray and custodie of Amadis, fell into the hands I cannot tell of what trayters, the whiche wounded him very sore. In the. 3. booke the. 12. Chapter.

A wh captife infortunate Bronco of Good Mer, now thou seest well, that thou must needs end the dayes with afflictionate.

Calonate desire, by the which thy faithfull hart hath bene so
 long afflicted. Alas Amadis of France, my good Lord, ye shall
 neuer see your faithfull companion Brunco. For seeing you,
 as your welbeloued sister Melicia commaunded him, he is fal-
 len into the hands of traytors, that shall keep him, without
 hauing of any or succoure of any of his friends. Ah, ah for-
 tune, the enimie of my good houre, thou hast set me so farre
 from all remedie, that I haue not the meane only to make
 any man to vnderstand how to reuenge me, the which thing
 should be vnto me such a comfort, that my spirit with better
 will and contentation should depart out of this wretched
 and miserable world. Alas Melicia the flower and glasse of all
 the most perfectest of the world, ye shall lose this day the
 most faythfullest seruant, that euer had Lady or Damisell:
 for he neuer thought in his life, but to obey, please and to
 serue you. And by my soule, if ye consider it well, ye shall
 sence (it may be so) that this is an extreme losse to you, be-
 ing assured, that ye shall neuer recouer any other that is so
 giuen vnto you, as was your Brunco, the whereby both hie
 euen now that the light of his life both go out, and his afflic-
 ted heart to lose his strength, with the which to remember
 you onely. I at other times haue had meanes and wayes to
 as many big armies of armes, and of great cheralrie. Thus
 I recommend him vnto you, desiring you to haue him, and
 to entreate him, as one that neuer faulter in his faithfullnes.
 Alas death that taketh me away, thou dost helowly take
 too sharpe and too rigorous towards me, casting me to loose
 all my goodes, my pleasure and my ioy: not that I will ex-
 pressely blame thee, for depriving me of my life: but for that
 thou hast not suffered me or euer I died to accomplish the
 thing that Melicia had greatly charged me withal, the which
 thing was, to find hir brother Amadis. Alas, this was the first
 commaundement that euer she made me, and shall be (as
 farre as I see) the last: whereby I feele my torment to dou-
 ble. For if I had had a meane to haue satisfied hir, I would
 haue

have thought my travel well bestowed. But what my lover, ye shall lose me or ever I have had a power to requite the graces and the favours that ye have done for me and the much intreating you by my Obedience, that I would never have feared death, but well to have finished and ended my life, loving you with great affection. But yet my evil hour hath deprived me of so great goodwille, turning me to fall into the perill and danger wherein I am.

The same man (continuing his complaynt) dothe saye. In the 3. booke the. 12. Chapter.

Amy great friends Amador of Estramora, where are ye now, and how have ye forsaken me, having so long time mainteined this company together, and when now I shall leave me without any ayde or succoure, not that I will blame you, for I my selfe have bene the cause to separate us these dayes to our great misfortune, the which shall also separate us one from another for ever.

The Oration of Oriane to Florestan, declaring vnto him, that the absence of him and of Amadis hath caused great harme to many damselfs. In the 3. booke the. 12. Chapter.

If god sayth my Lord Florestan, it is long ago, since I saw you in this country, whereof I greatly misse, as well for the good will that I do beare you, as for the many that many poore creatures have suffered, the which were wont to have ayde to have succour of you, of Amadis, and of many other that have followed him. Could be they that are cause of so long a separation. And helow that I speake not thus withoute greates occasion, for I knowe a poore Damself that is verye nere to be delivered, because she hath not one to defende the wrong that men have done her, And if Amadis were here againe, and likewise the other which are farre from hence, she might be free that:

that hir right should not as it is, be taken from hir: but seeing they be able, the hath no better hope nor no other resource but unto death.

Florestans answer to Oriane, certifying him that Amadis maketh good cheere, and that his name is dayly divulgate thorough his formable conquests. In the .i. booke the .14. Chapter.

Manage, God that is merrifull, doth neuer forget those that put their trust in him, and if it please him he shall not begin with the damsell that is so desolate. As touching my Lord Amadis, be reassured that he is in very good health, searching continually strange adventures, and in such wise, that for the great tentes of armies that he doth in farr countries where he is, his renowne doth divulgate it selfe in all the coasts of the world.

King Lisuarte Oration to Galaor, concerning the marriage of Oriane and the Emperour, desiring him to give his advise. In the .3. booke the .14. Chapter.

My great friends, I have alwayes knowne so great fidelity in you, and have found it so profitable, that I oftentimes have beleaved your counsell, and am purposed neuer to conclude any matter of importance without it. We knowe the honor that the Emperour doth me, and the embassage that he newly hath sent unto me, desiring me to give him my daughter Oriane to be his wife. And ye shall beleave me, I thinke that the Lord in this thing hath made for hir and me: for he is at this present the most mightie and renowned Prince of all chrestendom. And being thus well ayen unto him, I from henceforth shall have no neighbours, for none will that shall dare once lift up his hand to hurt us or shooke us, nor I that be more feared and obeyed, than ever was any King of England. Furthermore, it shall be his manner

impossible

Impossible to prouide better for hir, than she shall be, being the wife of such an Emperoure: and thus Leonor shall remain after me sole Lady of my landes and countries, the which other wife might be deuised and a thing very hurtful. But yet I am perswaded to be nothing without the advice of the Lords and knights of my Court, and specially yours, the which I pray you (by the amitie that ye haue alwayes borne me) to tell me freely and frankly, and without any dissimulation.

The answer of Galaor to king Lisuarte, the which doth tend to dissuade & to turne him, by the reasons that he bringeth in from the foresaid marriage. In the 3 booke the. 14 Chapter.

Sir, ye say, that marrying my Lady Oriane to the Emperoure, ye shall prouide so well for hir, that it should be impossible to prouide better. The which thing seemeth to me cleane contrary, for she being your principall heire, and to send hir into a farrre countrey to cause hir to lose hir realme, the which is hers already, ye shall make hir worse, without men and in subiection to a people not agreeing with the manners and conditions of this countrey. And if it seeme to you, that she to be the Emperours wife, & to beare the name of an Emperesse shall be in more authoritie in time to come, by Gods say, ye do abuse your selfe, and here is the reason thereof. Suppose that it may chauce hir to haue male children by the Emperoure hir husband, if she remaine widow, the first thing that hir sonne shall do vnto hir, shall be to cause hir retire and to haue the rule of the Empire alone, and if he marrie, it will be worse, for the new princesse will be inferior to none. And therefore it is most sure, that my Lady your daughter shall fall into a thousand inconueniencies and extreme sorowes, hauing to staine this countrey (the which certainly is hir native land) to live in a strange countrey, from hir parents, subjects and seruants. And as concerning

ye say, that though his fame you shall be succoured, feared,
and rewarded: truly sir, ye haue (thanks be to God) so ma-
ny friends and knights at your commandement, that
without the ayde of the Kinsmen, ye may easily if ye think
it good, extend your limits: and I beleue that in the same
to haue any support, they shall rather assay to bring you to
ruine, and to destroy you, than (as ye esteeme) to ayde and
succour you, for they will haue no egal vnto them, nor none
greater nor above them. And furthermore this is certaine,
that they would demand nothing more, than to haue an oc-
casion to set you in their Chronicles, to your confusion, and
their glory, vnder the shadow of some little fauor that they
haue borne you, the which thing should be the greatest euill
that might happen to you and yours. And also say, what
reason should it be, to put my Lady Oriane your daughter
and principall inheriter so farre from you, to aduantage so
much the princeesse Leonor, the which is the yonger: by my
soule, for a righteous king, and that is taken throughout all
the world for an author of iustice, ye shall make peraduen-
ture the greatest wound in your renoume if ever dis prince
or mightie king. And God neuer giue not only to you the
will, to surge out of reason, but also to the pryncesse knight of
your court, beseeching you sir most humbly, to beleue, that
I would not haue bin so foolish hardy to declare vnto you so
freely the thing that I thought good, if ye had not expressely
commanded me: and also because I am minded and spoin-
ted to keepe vnto you (all my life) the fidelitie that I haue
promised, as he that both saile him bound vnto you, for the
gubnerle and fauor that ye haue done for me.

Oriane complayning to Floristan, that his father would ma-
rie him to the Emperoure against his will, prayeth him to
speake to his father. In the 3. booke the. 14. Chapter.

And beleue (saith she) that if he continue in his opinion,
that the first netes that he shall haue after my depar-
ture

ture of me, the same shall be of my death: for what danger shall chance, if he separate me from this country, the same and death shall separate me also, being well assured to see my misfortunes by the impetuosity and fierceness of the waves, the which shall be dangerous for each of my belov'ds, as they, of the which I hope to fynd more pittie, than in my owne father, parents, country, friends, and servants. And therefore my Lord Florestan, I pray you in the name of God, to prepare your selfe to despise him of his fantasye, or else by my faith, this thing shall be unto him a greates charge in conscience, and to me the most strange misfortune into the which any prince cansell disherited and forsaken of God and man might fall.

Florestans answer to Oriane, excusing himselfe to hir, that he dare not speake to hir father for hir, and that he will cause him to bee spoken to by other. In the 3. booke the. 14.

Chapter.

Madame, ye shall do me great injurie, if ye have me not in that estimation, that I am entirely yours, and ready to obey and to serve you untill death: but to speake to the king your father, as ye pray me, is impossible for me to do: for ye know the crueltie that he beareth me, in despite of my Lord Amadis, forgetting all the great services that he, and all they of his lineage have done him in times past, and if he have receiv'd any by me, he ought not to thanke me, seeing that I did it not for his love, but by his commandement that hath all power upon me, and unto whome I may not, nor I ought not to saye against: the whiche was the cause that I of late was in the warre of the seven knights, and to ayde those of England, but only to consist, and keep the right that ye have there, as the p. on day shall be if it please God, Lady & Dame. And as concerning the rest, I will obey you, and that cause King Pen to understand & thing that ye

hath told me and other my friends, to stay and to finde remedie in your affaires, and I trust they will in such sort provide for you, that ye shall have an occasion to content you, assuring you, that I will tarie in no place, till that I be in the inclosed Ile, where I shall find the Prince Agrius, the which hath (as ye know) a great desire to do you service, & also for the loue of Mabile his sister. Where we shall advise us together of the thing that we must take upon vs, without sparing of any thing that is in our puissance and power.

The Oration of the Earle Argamot to king Lisgard, touching the mariage of Oriane, tending to turne him from the marrying of hir to the Emperoure. In the 3. booke the. 15. Chapter.

M^y Lord, seeing it pleaseth you, that I speake before this company the thing that I thinke of the Emperours mariage with my Lady Oriane your daughter, I beseech you most humbly to receive of me the thing that ye shall understand in good part: for it is no lesse treason to dissemble good counsell towards his Majesty, than to offend him in his proper person: therefore beleeve that I without dissimulation shall tell you mine advice, notwithstanding that often enough I have particularly declared it unto you. Now ye knowe that my Lady Oriane your eldest daughter ought to succede you, and to be by reason inheritor of the lands that God and fortune hath given and committed to your custodie, into the which by right of nature she hath more just title, than ye ever had, so they fell unto you only by the death of King Palsgris, the which was but your brother, and she is your eldest daughter, and the eldest. Therefore consider with your selfe, that if it be done on your part as ye appoint to do to my Lady Oriane, ye had not bene wote so great a fault as ye are. Therefore will ye take hir away, to call my sister Leonor into hir place, choosing that (as I beleeve) she never offended you. And if it seeme unto you, & marrying hir to the

Empe.

Emperour Pagan, yet that make him a great prince, & be-
wile to provide for him & truly say, you are far from your ac-
count, for you knowe & havinge childe together, if the emperour
& Emperesse, the that remain but & simple besieger of Rome,
in place to be after you King and Quene of this Realme: &
furthermore, do you esteeme that your subjects will hardly be-
sent there to: by my soules I thinke, that if they sawe you, that
it should be perforce and against their wills, and therefore so
shall it not please God, I say no other worde unto you than my
conscience dothe bidde me, beinge yet assured, that for any
thing that may be perswaded you, you will give no place but
to your owne fantasie. Thus I beseech you most humbly to
pardon me, considering that I would never have spoken so
farre, without the expresse commaundement that you have
given me.

Grasindes letter to King Lisuard, declaring his greatnesse unto
him, and praying him to give him and the Knights of Grece,
a safe conduct to come in safetie unto him: In the 3. booke
the 14. Chapter.

Right high and magnificent Prince, I Grasinde faire a-
bove all other faire Ladies of Rome, give you to witte,
that I am only arrived into your countrie, in the garde and
custodie of the Knight of Grece, expressly for this cause, that
as I have bene judged and taken for the fayrest woman of
all those of Rome, and followinge this gowle, the which hath
so contented my heart, that when I am so esteemed above all
the maydens of your Court, then shall my spirit remaine as
satisfied of that, that it desireth more than any other thing.
And if there be any knight that for the love of any one par-
ticularly, or for all together, will say the contrary, that he
take deliberation of two things. The first to fight with the
Knight of Grece, and the other that he may have of the same
self such a Colours as I weare, so that the victor, in a signe of
a triumphe of the victorie, may make a present to him, to

whome he hath fought. And if it please you yet to graunt me the thing that I desire of you, you shall sende to me by this Wansell and to all my company, but especially to the knight of Orice a safe conduct, that he receiue no outrage, damage nor iniurie, if it be not of those against whom he shall fight, & if he overcome the first, let the second, the third, & the fourth come, and all they that will proue him one after another.

The Oration of the Earle Argamont to King Liliuarde, declaring the misfortune that shall chaunce vnto him and to my Lady Oriane, if he marrie hir to the Emperour. In the 3. booke the. 15. Chapter.

Sir, haue you not marked the glorie of these Romans, the which vnreuerently haue bene bold befoze you to be iniurie to the knights of your Court: what may they do in other places thinke you: by God, seeing that they had so little discretion, I feare greatly that they will lightly exteme my Lady Oriane, incontinently after that you haue lost the sight of hir. And that notwithstanding you haue alreadie (as I haue vnderstanded) accorded and agreed vnto them, I can not perceiue whereof this your fantasie doth procede, considering that neuer Prince so sage and wise, did euer forget himselfe so farre. And it seemeth that you haue a certaine enuie and will to iniurie and prouoke fortune against you, and to binde misfortune that hath bene so long bound at your gate: haue you forgotten the graces that the Lord hath done for you: do you not fear at al his furie, his not fortune mutable: are you to knowe & to learne that she when she is enuied and wearie to do him good who she hath lifted vp, doth not afterwards chasten him with rods, but with cruel & diuers torments a hundred times worse than death? Hardon me yet for the faith and fidelitie that I beare you, doth holden me to saye thus vnto you: for you knowe howe that these worldly things are transitorie and perillous, and that the glory & renowne that men get by long trauell in this life, is oftentimes

put

put out and buried through little and light occasions, if fortune
be dissuay: the person, so that if there rest any help in y^e place
of payse, he shal be blamed only, that could not entertaine &
keepe the good fortune wherein he was helpe. Therefore say,
think (I pray you) upon the fault that you did not long since,
putting far from you so many good knights, as Amadis, his
brothers, parents, and friends, by the which you were feared,
honored, and redoubted throughout all the world: and not
being yet out of this euill, you will enter into a worse, the
which thing maketh me beleue that God hath forgotten you,
because you first forgotte him: for if it were otherwise, you
would take their counsel that haue a desire to serue you faith-
fully. But seeing that I see, I am content to discharge me of
my fidelitie and homage that I owe you. And returne to my
countrie, to auoyde the sight (if it be possible) of the iust com-
plaints and strange teares, that my Lady Oriane shal make
whe you (as you haue promised) do deliuer hir. And to do this
you haue already sent to seek Mordred, the which hath con-
strained me to tel you the thing that you haue heard and un-
derstanded already.

Amadis Oration to the Erle Argamont, shewing him that for
his loue he will saue the life of a Romaine whom he hath
overcome. In the 3. booke the 16. Chapter.

For the honor of the good King and you, I will saue for this
time, the life of this presumptuous Romaine, yet if any o-
ther of his companions fall in like danger, they may be sure
y^e they shal pay the amends for him: for I neuer heard speak
of so extreme glory as of theirs, by the which they make a
matter & a custom to displease one knight to advance the
selues: And furthermore I pray you to say vnto your King,
that for the good will that I haue perceined in him, I neuer
had will to mislike him, nor to do any thing wherewith he
should be displeased: but I pray him that he will suffer me, if
any other present himselfe to fight, to followe my vnder-
standing that

that hereafter they be not so prompte to speake and so saye
euill, folowing the fashion of their Emperors Patins beinge,
the which is accustomed dayly to threaten, and most com-
monly to be beaten.

Orians complaint to King L. Guard his father, assuring him that
if he marrie hir to the Emperors, she shall sone die. In the .3.
booke and .17. Chapter.

A Las my Lorde, behold in pitie for the honor of God, your
daughter so greatly desolate, and be no lesse sorrowful vnto
hir, than you haue bene all your life time to the most sim-
ple Damselfe, that asked and desired your helpe. Ah, ah, my
Lord, when Archalaus led you away as a prisoner, that was
vnder the title of your great goodnesse, to go and to helpe hir,
that had required you. And is it possible now, that forgetting
that vertue, that hath bene alwayes familiar with you, you
will doe worse to me than ever you did to any other livinge?
I haue learned that you will sende me to the Emperors of
Rome to be his wife, but if you constrain me to that, I
shall sinne too greatly, for that shall be against my will, and I
am determined that death shall sone take me.

Quene doth yet complaine of hir fathers crueltie, to marrie
hir to a person whome she knoweth not. In the .3. booke
the .17. Chapter.

She (quoth she) or ever you send me farre from you, I pray
you aduise your selfe of the euill that shall followe, for Rome
shall neuer see me, yea the sea shall neuer deliuer me from
this paine, so shall you be the cause of two euilles together.
The first of the euilles is that I shall commit against you,
and the other of the euilles is that your daughter shall be doo
hir owne person. And believing by this attention to breake
his alliance and amitie with the Emperors (desiringe as thus he
sounded for the despite of him) he shall haue this occasion to
will you euill, and not be wely that all they that in time to
come

come shall heare it spoken, and in, whereas you are renowned throughout all the world to be a Prince benign & mercifull, ye shall be called unpitifull, and more cruell than any other may be: pardon me Sir, the heavynesse that presseth me, doth constrain me to say all that I thinke: and if ye see that I speake unto you so irreuerently, take of my indiscretion what vengeance it shall please you: for ye cannot geue me so great payne and torment as that is, the whiche I see is prepared for me, depluing me of your presence.

The Earle of Argamont, Oration to king Lisuard, intending (as before) to turne him from the foresaid mariage. In the 3. booke the. 17. Chapter.

M^y Lord, I would hold my selfe but too fortunate, if I had not an occasion to tell you that reason dothe binde me, knowing you to be a wise and a vertuous Prince, easily to discern the good with the euill: neuertheless, the sorrow that my Ladie your daughter hath made: but came not long since, hath constrained me to put you in remembrance of the thing that I at other times haue tolde you of her, and I praye you as muche as I may possible (or ever she depart far from you) to thinke ripe, and without affection upon it. For notwithstanding, a wise man doth not commonly make a fault governing himselfe by reason, yet when he presumeth so much of himself, that he will haue no counsell but of his owne head, he falleth often in more daunger than doth the lesse aduised, the experience whereof hath bene seene at other times in many Princes. My Ladie, you see the extremitie in the whiche my Ladie Oriane is, and if you thinke well upon it, you shall easily iudge the inconuenience that maye fall to her person through too great desperation, wherof within a while after you shall be tolde all the dayes of your life: And besides all this, you may be blamed, not onely of strangers, but of your owne subjects, and hereafter be opinion with them, when

of there may come and arise many chaunces and misfortunes. Therefore beleeue their counsell, that desire your profite and the honor of your Realme, for so doing, you can not chauce amisse: and although it should chauce otherwise, yet you should be excused, and they bounde to finde remedie. And furthermore you know well, that the fault which is done by counsell, can not be otherwise named, but a fault to selfe made. Soe now my Lord myn and wherefore I desired you beie humbly, (besing fatherly pitie) to content these Ambassadors by some other meane, than with the price of your daughters bloude.

The Oration of the Damsell Graunde to King Lisuand, declaring vnto him the crueltie that he beareth vnto his daughter Oriane, and the damfels of his Court, minding to marrie hir to the Emperour. In the 3. booke the 17. Chapter.

SY, hitherto you haue bene taken for the most esteemed Prince of all Christendome, a lover of honoꝝ, and of all vertue, and aboue, a all protectoꝝ of Ladies and Damfels, doing and shewing them so great goodnesse and graces, that they haue had great occasion to praise you more than any other that liueth: and now losing their hope that they had in you, they see themselves rejected from your great goodnesse, knowing how you haue reate my Lady Oriane your daughter, disinheriting hir of the goods, that of right after you should pertaine vnto hir: whereof they maruel greatly, considering howe it hath bene possible that your benigne nature might so lightly be turned into so great crueltie, as that noine they neuer hope to haue any thing of you, that shal be to their advantage and comfort, doing such manner of fashions and doings towarde hir, vnto whom pitie and fatherly love, befall the title and the name of a King, whereby you ought to be a maintainer of right (doing iustice to eache one) hath bounde you. And beleeue me sy, that it may happen worse vnto you, as wel for the example that you giue the people, as for the

abundance of sleepings and bare contentations of my Lady Oriane, the which are before God, requiring vengeance, and so that if you take not heed, the end of your reigns shall not ensue and solo to the beginning thereof, in the which you have prospered as much, as any other King or Prince that we know. And I will say no more unto you, for I will go after these two knights that have tarried very long for me.

Amadis Oration to those of the closed Isle, shewing them the great wrong that King Lisuarte did to his daughter, willing to marrie her against her will, with other Princesses and Ladies of his countrie, prouoking them to reuenge this wrong and iniurie. In the 3. booke the 17. Chap.

As I farre forth as I see, the things are much changed in England, since we went and departed from thence, and the King hath an other manner of fantasie than he had in times past: for I have seen him more prompt and ready to helpe to succor Ladies, than to his own affaires: And I note the maruell what maneth him, thus to fare with my Lady Oriane, seeing there was never child more obedient to father as he continually hath been to himselfe. And now as Angier and Bruncor de recite & shew, he hath against his will, and all the knights of England, tormented him to him whom in all the world he hath above all other, wherof I haue such pittie, that you will helpe me, and help, for that I see, and ayde him, and set him at libertie. But I will take nothing in hand without you al: ye ought to remember the othe that Queene Bruna caused you to make in the Citie of London. We all did sweare not to suffer any wrong at any tyme to be done to anye Lady or Damzell that required us: I knowe then what we suffer him to be thus inured and tormented, of whom at other tymes we haue receiued so greates honour and fauour: Shall the Damselles of his company be taken prisoner, and banished for euillhouse oute of their owne countrey: by my God, we shal not suffer it.

we were too shy to receive blame, without having of any means or excuse to save us, and we shall fall in the reputation of the increased number of the knights unfortunate. Therefore advise you together what you will that shall be done, for as touching me, I am well purposed to deferre and leave off a voyage that I had taken in hand, as I have by Galdalin certified and told not long since my cousin Agrais, Florestan and other. And with these shippes that I have founde in this Havē, to prepare me to breake the enterpryse of King Lifuard, and to save these poor Damsels, among whom I know not a more sorrowfull, except my Ladie Oriane, the Olinde, whom the King (being his new crueltie) will marrie with all constraint and violence to Salvast Quidey: the which hath demanded and required him. But I would faine know by what authoritie he will now thus intreate those which are not his subjects, nor of his countries: specially my cousin Mabile, whom the King his father sent into Englande, not to be confederate at Rome, but only to dwell with the Quene, and to keepe Oriane companie, the which loveth him so, as the young Princesses might beare familiar amitie together: and I marvel that all his countrie be not already revolted and turned against him, or at the least wise, that no knight hath set him selfe forth by armes to say against & to resist this his foolish fātallie: but there is none as yet that hath prepared to do it. Therefore my friends I pray you al, that following the ancient custome, which hath ben diligently observed among the wandering knights, to take heed that no man doe them so great wrong, nor intreate them so evill. Doing this, we shall get hono: & prayse more than ever we got before, without the which, in what sort soever it be, we may be blam'd. Tell me therefore what you think herein, that we following the conclusion which we shall take, may set an order to execute the same.

Agrais Oration to his companions, wherwith he exhorteth them to cleave to Amadis mynd & conclusion, in the .3. b. 17. cha.

I can

I cannot tell tude he should be that inould flacke so gentle
an enterprife, feing that as ouer ye my Lord and cousin ar-
rived and came hitber, we were gathered together in this
place to provide for the same, and now that we fynde you so
conformable to our willes. I am sure that there is none of
us that thinketh any other thing; but that fortune both call-
vs to performe it and ennt it, promising us certen victorie,
being penfull & sozr, for the same: that she hath borne thus
lōg to king Lisuard, the which at this present in no wise both
know himselfe: and that it is so, what hath he to do to sende
my sister against hir will into a straunge countrey: hath
the king my father given hir unto him, to do his pleasure
with hir: ye knowe that a little after our departing out of
Englande, I sent to the Quene for hir, but she refused me
that, sending me word by Gandales, that she would keepe hir in-
treated & nourished as hir proper person: Is this the god in-
treating that she hath kept for hir, at the last to destroy hir:
hath Mabile no nother place to comey hir selfe unto; but to
the Emperours house: Is not the Kyalme of Castile nor
enough to nourish and to bring hir up: by God, this manner
of doing of king Lisuard is so unfortunate and so farre out
of reason, that I had rather die a thousand fold (if it were pos-
sible) than not to be revenged: and already I have sent to my
father to provide therfore. In the meane while I pray you
all my Lords to ayde me, and you specially to whom this in-
surie both touch in a manner as well as me, being borne, not
only to my sister your cousin, and my parents, but to Oli-
da and other, of whom sololving the thing that we have
promised and sworne (as my Lord Amadis hath saide) we
ought to be the protectors and defenders.

The Oration of Grifind to those of the enclosed Re. praising
their enterprife going to succoure Oriane and hir damsel.
In the 3. booke and 17. Chapter.

By

By

By my God, your enterpryse is bigg, and woorthy of bette
greate laude and prayse, considering that besides the good
that ye do to them that ye go to help and succoure, ye shall
enlue and followe the other good knights (the whiche are of
this countrie or strangers) so that from henceforth men shall
not suffer following you, that any man should be moving to a
my Lady or to any other himself. And therefore ye shall so in
deed them, that both they and these that be, and that shall come
a hundred yeaeres and mo hereafter, shall thanke you.

King Lisuards Oration to my Lady Oriane his daughter, ex
horting hir to allow the mariage to be good, that he hadde
yndertaken to make of hir with the Emperoure. In the
booke the. 18. Chapter.

My welbeloued, ye haue alwayes shewed your selfe obe
dient to my will, without any contradiction, and will ye
not continue still, as reason willethe you, ye melancosy your
selfe (as farre forth as I see) for the mariage that I haue
found out for you, whereof I do greatly maruell. Esteeme
you that I would once thinke to do any thing that should
not turne to your honour and profite? I thinke you that I
am of so euill a nature towards you. I sweare vnto you by
my faith, that the amitie that I beare you, is so certain and
sure, that I haue no lesse heavynesse for your departing from
hence, than ye haue. But ye know that it should be impossi
ble to provide for you so well as vnto my selfe: Therefore I
pray you, using your accustomed wisdom, to make bet
ter chere, and to reioyce your selfe of the goodnesse that is
chanced vnto, being the wife of the greatest prince of all the
world. And if ye do that ye shall besides that ye shall be esta
blished) receiue and comfort your father, the which is as beany
of your annoyance, as nothing more.

The answer of Oriane to king Lisuard his father, declaring vnto
him the great wroth that he doth hir, to marrie hir against
hir will. In the. 3. booke the. 17. Chapter.

MLord, ye haue the as sure south as I see, resolved the marriage of me and the Emperours: It may be that ye haue made one of the greatest faults, that any Prince can do: for first of all I will neuer love the husband that ye giue me; and I am well assured and certaine (as I haue declared vnto you not long since) that some shall neuer see me, willing rather to fall into the marrie of fishes, than to dwell in a place whereunto I haue no desire or affiction: Now I cannot thinke what hath induced you: or perswaded you to do this, but the love that ye beare to my sister, and the desire that ye haue to leane hir your sole heyre, and me, the most miserable damsell of all the world, but so that is lust will not suffer that your intention so unreasonable shall come to effect, but rather shal send death vnto me, if it is to please him.

Amadis Oration to his companions, admonishing them to take good courage in succoure in so great neede, so many noble damfels. In the selfe same Chapter.

My companions and friends, were it not for the assurace that I haue of the vertue and magnanimitie that is in you all, I without doubt would refraine to put in aduventure the battell that we see is ready, if we would take it in hande. But yet I knowing you to be such as ye are indeede, and also the iust occasion for the which we are entred and haue taken the sea, I thinke that we shuld not delay it, but to cast away all feare, to deliuer fro captiuitie so many desolate damfels, the which call vnto vs to succoure and to help them, by the only obligation and band that we haue to defend their libertie. Wherefore I beseech you let vs so liuely set vpon these shippes, & in such sort, & setting these ladies out of danger, their conductors shal neuer bring newes to their Emperour.

The complaine of Quene Saramire, for the Prince Salust to be. Quide, complaining of the euilles and miseries that were to come. In the .i. booke the .ii. Chapter.

Alas

Alas, fortune both now shew that she will go not only to the ruine and destruction of vs miserable captiues, but of the Emperoure, and of al his Empire. Ah, my prince, euill lucke hath mistely well runned vpon thee: Alas, what losse, and what heauinesse shall they haue for euer, that haue thee, when they shall know thy soverain end: I cannot tell how thy master may support it and beare it: but I believe that he shall not so sore beare the newes, but that he shall die through great anger (hauing a good cause) for the losse at once of so many great vessels, and good men: and specially for you my Lady (ye she to Oriane) to whom he desired much more, than any thing of this world: and for to whom from hence forth shall be moued to strange warres, that needes it must be for many good knights most cruelly to finish and to end their dayes, the which thing cannot be slacke, if thou Emperoure to much hated of good fortune, do not shewe thy selfe a most sainthearted Prince that euer was borne of mother.

An exhortation of Mabile to Queene Sardamire, to dispose hir to learne patience in hir aduersitie, not to be astonied at fortunes inconstancie. In the .4. booke the .1. Chapter.

If god saith my Lady, it becommeth (as I esteeme) a yssue to witte, as ye haue bene alwayes reputed, to fall into such extremitie: for the vertue of a wise person cannot be knowne, but when tribulation cometh suddenly vpon him. And furthermore, you that doe beare the title of a Queene, ought by good reason to be more constant than a simple damsell should be, or any other person vnder the of the place and kingdome that ye possesse. Do ye not knowe that fortune is mutable, and that she will take away her fauour from whom it pleaseth hir, and call it agayne when it liketh god to hir: Do then, seeing that the Emperours armie is defeated, and your selfe at this tyme to be in the handes of the knightes of the enclosed hand, it followeth well, that ye should

should take this chance patiently, and beare it tollie, when that ye cannot amend it: be you also assured that ye are in the power of those, that shall do you all the honour, service, and good intreating that they may devise. And if the Prince Salust be deade, what remedie ye cannot call him againe with your weeping, these be the common turnes and chaunces of warre, to those that sake the. And therefore madame, if it so please you, be no more heary, but viling your accustomed prudence and wisdom, take the things so, as they may chance and come.

Queene Sardamires answer to Mabile, declaring vnto hir, that she hath a iust occasion to be heauie, for the inconuenience that she is fallen in, and that it may please hir to consent & to beare with hir in hir affection. The .4. booke the .1. Chapter.

Alas (quoth she) it is easy to him that is in ioy, to comfort (as ye do) the person that is overwhelmed with displeasure. Nevertheless if ye felte the heaviness that ye feele me, ye would peradventure lament me more than ye do yet. I knowe that ye say the truth, and that it is impossible for me, so at this time to commaund and to rule my selfe, to beleue your counsell. Therefore I pray you for the honoy of God, that excusing my imperfections, ye will aske me your selfe, and all these other Ladies also, to lament my euill houre and mischaunce irreparable.

The replicatio of Mabile to Queene Sardamire, declaring vnto hir, that to be heauie for the thing that is happened, is not the meane to help it. In the .4. booke the .1. Chapter.

Madame (saye Mabile) if ye for our heaviness of the thing that ye say be for, might be the better, I sweare vnto you by my faith, that there is not he in this company (as I thinke) but would with good heart employ hir selfe: but ye knowe that when the things to done, the counsell is taken thus

thus ye may know, that of necessitie ye must make an ende of your weepings, be it with the time, or rather by your prudence and wisdome.

Amadis Oration to his companions, declaring vnto them the thing that he had vnderstood by Oriane, whiche tendeth to this, that king Lisnard had changed the mind which he had to marry hir to the Emperoure, furthermore praying him to prepare him selfe to succoure hir in hir great trouble. In the .4. booke the .3. Chapter.

M^y Lords, yesterday my Lady Oriane set vnto me, praying me that we should find some meanes to restore hir to the good grace and fauour of the king hir father, and to deliuer him (if it were possible) of the fantasie that he hath to marrie hir to the prince of the world, to whom she beareth little amitie or loue: for otherwise death shall be to hir more agreeable. And therefore I thought it good (after that I had spoken with some of this company particularly) to vnderstand generally of you al, what ye thinke for seeing that we haue bene companions to set hir at libertie, it is very reasonable we should be to maintein hir: but first as ener we enter any further into this matter, I pray you to haue before your eyes, that euen now your renoune is so known throughout all the world, because of the high chivalries that ye haue done, that there is this day no king, prince, nor knight, of whome ye are not feared and redouted, knowing that to obtaine laude and praise immortall, ye haue not only little regarded the great riches and good intreating that ye might haue had in your owne houses, but also the bloude of your proper and owne harts, the which ye haue not spared to cause the most hardie and bold to feele the edge of your sword, to the great danger of your persons. Whereof the woundes that ye haue in diuers parts (the markes and witness of your noble actes) may giue such faith and testimonie, that fortune herselfe is bound vnto you: whereof she willing to recom

recompence you, hath put into your hands and given you
this glorious victorie that we haue had ouer the two greatest
Princes of christendome. Not that I will speake of the de-
struction of their people only, being of little merite towards
us, but for the succour that ye haue shewed to the most wise,
gentle and vertuous Lady of the earth, the which was at the
point (most wrongfully) to suffer a worse entreatment, than
may be thought. And thus ye haue done right great & agree-
able service vnto God, executing the thing, to the which ye are
expressely called, that is, to succoure and to help the afflicted
from wrongs that men without reason cause them to suffer.
And if the Emperour and king Lisuard, if it so like them, will
be angrie & wroth, seeing that the right is ours, God & which
is iust, will be with vs also: and in such sort, that if they of
themselves know not what is reason, and helpe by their
power to overcome our force & strength, I promise my selfe
& hope well, that we may so resist the, that as long as I shall
shal be a world & continue, there shall be a memorie and a re-
membrence therof. Therefore aduise every one of you, what
he shall thinke best to be done, either to make an end of the
war that is begun, or to make a meane for peace, delibering
my Lady Oriane to the king his father, euen as she desireth:
for as concerning me, ye shall vnderstand, that I will do nothing
thing, but that which shall please you, nor my fantasie in this
shal be no more than yours, knowing you to be such, & your
vertue to be so great, that to do for I saye would not goe from
I magnanimitie of your courages, nor suffer anything whereby
our honoꝛ (be it neuer so little) should be abased or diminished.

The Oratio of Quodrigant to Amadis answering what he fore-
sayd, in the which he declareth char upon last occasion they
enterprised against the Emperours; and that it is needefull
in all sweetnesse to aduertise king Lisuard, least he should
be mislead. In the 4. booke the 3. Chapter. Thus
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M^r Lord Amadis, it is very certaine, that the enterprise that hath bin made vpon the Emperoure was not for any enmitie that we bare him; but only to keepe our sayd, as al good knights shoulde, to sustayne and defend the wrongfully afflicted, and specially all good Ladies, of the whiche all we shoulde be protectors. And therefore I am thus minded, first or ever we begin this warre, that we send to king Lisard and to rouse him to vnderstand the occasion that moued vs to assaile and invade the Romaines, and as quietly as may be, if he be discontent, to pacifie him: declaring vnto him with all graciousnesse, the iniurie and wrong that befid to my Lady his daughter, disheriting hir vnder the coloure to marrie hir with a strange Prince, the which thing is not agreeable vnto God, nor to none of his subiects, and therefore if it be his good pleasure, to receiue hir to his grace and fauour, and to forget & eniole (if he beare hir any) offering vnder this condition to restore hir vnto hym, and no other wise. And if he refuse it, and disdaine the duetie that we put our selues in, that then we declare resolutely vnto him, that we doubt him not, and that we if he make wrong vpon vs, be ready to defend vs. In the meane while, it is necessary that we fortifie vs with all things that are requisite to a thing of such importance: as this is at least way if he purpose to invade vs, that he shoulde be not vnprepared: although he will be (as my mind giueth me) more ready to peace, than to any other thing: but yet that shoulde not cause vs to be slacke to make vs ready, and to send to our friends and allies to pray them to ayde vs when we shall send them word.

The Oration of Oriane to Agrayer, thanking him for his be-
 yond neede, and praying him to labour for peace betwene king
 Lisard and Amadis. In the 4 booke she 3, Chapter.
 oblood of steel, hisull I gaid a mureba or shewewill I am

M^r cousin, notwithstanding I haue great hope in the wil-
 dome of your cousin Amadis, & in the god will that these
 knights

knights beare me, so me thinketh that I haue good reason
and cause, to haue in you a speciall Rorlittie, as well for the
obligation, in the whiche I finde my self bound to the king
your father, and also to the Queene for the good intreating
that they made me in Scotlande, as for that they deliuered
me your sister Mabile to keepe me company, by whome onely
next vnto God, I do liue: so; why, without the comfort that
the oftentimes made and gaue me when my misfortunes
were most greuous, I had bene buried long since, and depri-
ued of this world. And although that at this present I haue
not the meane to recognise nother to them, nor to you, how
much I am bound to you, yet I hope with the time by all
meanes to endeuer me thereto: And in the meane while ye
shall not (if it please you) be discontent, that I familiarly do
cause you to perceiue the græues that I suffer. And to begin,
I pray you, that ye (leaving) off the wrong that my father
hath done you) will to your power make meanes to haue
peace betwene my cousin and him: for I doubt not (seeing the
ancient and old hatred that they haue together, & the occasi-
on that ye all haue to will him little fauor) but that full ha-
nestly the things begun shall come to no other end, than to a
great ruine of the one part and other, if it be not through the
resistance that ye may do, using in this thing your wisdom
and good counsell. Of the which thing I pray you againe, as
well to auoide such incommenience, as not to make me suspect
to strange nations, the whiche may hereafter doubt of my
innocencie, and bespot my good renoume, the which is to me
of such consequence, as ye may iudge and esteeme.

Agraves answer to Oriane, excusing him selfe vnto hir, and
promising hir to satisfie hir mind as much as he may pos-
sible, and to fynd peace in tyme oportune. In the 4. booke
the 3. Chapter.

M Queene (quoth he) as touching the good intreating that
ye receiued and had in Scotlande, the king my father,

L.ij.

and

and the Queene in that did nothing but that it becames the
to do: and I am sure that they haue you in such affection and
loue, that in things wher vnto their power may extend, they
will employ it and do it for you, as for their best parent and
alie. And considering that you doe say of my sister and me,
the effect shall dayly beare witnessse of our good will that we
beare you, beseeching you to beleue, that you may commaund
vs, as those the which desire your wealth and honoꝝ, as much
as their owne. And as touching that you haue to cause me to
forget þe iniurie that the King your father hath done to me,
and not only to me alone, but to all my parents and friends,
be you assured Madam, that the wounde is so great, that it
will bleede as long as I shall liue, knowing the ingratitude
that he hath used towards vs, denying my Lord Amadis, me,
and many other good knights, the request that we made vnto
him, to giue my vncle Galuans the Isle of *Mongasc*, the
which had deserved it and better: considering also that it was
conquered by the vertue and noble aces of him, that prayed
him: but yet for the honoꝝ of you, I am content to vntill þe
matter, and to force my self vntill then to defer for a time, the
last occasion that I haue to will him ill, specially because he
so straungely, and after he had receiued of vs so many great
seruices, chased by from his Courte, as though we had bene
his mortall enemies. And to shewe you that I will wholly
prepare me to please you, I promise you Madam, to assay to
do to my power, the thing that you desire of me: but it were
not reasonable that it shoulde be done so promptly, for if I
shoulde nowe begin in the word and communication, the thin-
ges being thus disposed to warre in place to encourage
so many good knights as be in this Isle, I shoulde put the
most part of them, (hearing me speake of peace) in feare,
presuming that I (it might be so) helde suche a purpose, as
though I were the first that were asfearde. Also I shoulde doe
two evils together, þe which after this might turne to the losse
of vs all, and to me alone great dishonour. But I hauing your
fathers

fatthers answere, shall pray my companions to do as ye haue denised and counsellid: in the mean while, you should (as I do thinke) be beaue as little as you may, and take the time and fortune most patiently, & as constantly as you may possible.

Amadis Oracion to Grasinda, offering hir all pleasure and good will. In the .4. booke the .4. Chap.

MAdame, I am maruellously displeased, that I had no better oportunitie to do you in this place the hono: and the service, that you merite and deserue: but the time so euil to that purpose, doth take away the occasion, therefore I excusing my selfe, do pray you not to take o: impute a fault of a god will. For in times past you haue boarde me vnto you, that there shall be no paye of all my life, but I shall seile me your debter, what service soeuer I may doe for you. And because it is now long agoe since you did departe from your countrie, it may be that the long abyding here in this countrie hath wrought you some displeasure, I would therefore very greatly desire to knowe your deliberation and mynde, that I might (if it were possible) haue some meane to obey you in the thing that should please you to commaunde me.

The answere of Grasinda to Amadis, thanking him for his good will and affection that he beareth hir, and that she will gather men to succour him in his affaires. In the .4. booke the 4. Chapter.

MY Lord Amadis (quoth she) I shoulde be of a worse and of a verie slender iudgement, if I knewe not certainly the companie and fauor that you did shewe me, and that greater honour than coulde haue chaunced vnto me. And the good intreating that you had (as you say) in my countrie (if any such was shewed you) is now but recompensed: but to put you out of paine, I will shewe you what I thinke: I see many good knightes assembled for to helpe this Princesse,

the

the which altogether for the amitie and good estimation that they beare you, haue put their hope and confidence vpon you, so that it shall be impossible for you to put them from you without your great blame. And seeing that such a charge is wholly set and layde vpon you, ye must trauell to send on every side to recouer people to help you, so that the honour of so greafe an enterpryse may remayne with you, and by the meanes and help of your friends be yours, of the which I esteeme my selfe the firste. And for this cause, I intende to morow to send maister Elizabeth into the parts of Rome, to gather as many men as he can, as well of my stone subjects as other, and as shortly as he may to shippe them, and to conuey them hither. And in the meane time I shall kepe company (if it so please you) with these other Ladies, if they will do me the honour to receiue me, trusting not to forsake the, vntill this warre begon, haue taken another end.

Amadis letter to the Emperour of Constantinople praying him to help him in his warres .In the .4. booke the .4. Chapter.

Right high and excellent Prince, the knight of the graine sword (whose proper name is Amadis of Fraunce) doth most humbly salute you. And therefore sir, I traouling the countries after the destruction of Endriagne, it pleased you to receiue me into your Citie of Constantinople, where after the honour ye did me, and had gently receiued me, ye of your liberalitie offered to ayde me in fauoure of the seruices that I had done for you, and to giue me succoure when neede should require it (thorough the reduction of the countrie, the which ye named afterwards the Ile of Saint Mary.) Now the occasion is come, whereby (if it so please you) ye may accomplish and fulfill your promise, with the most iust quarrell that is possible to be had or taken, as maister Elizabeth shall shewe you, whom I pray you sir wholly to believe, for by sake that doth kiss the hands of your maiestie.

Amadis

Amadis Letters to Queene Briolania, praying hir to giue good heede to the thing that he writeth, and to helpe him folow-
ing his good will. In the .4. booke the .4. Chap.

Believe I pray you, that after you haue perceived by Tancris
Iles your Steward, the cause that hath moued me to send so
diligently, that you should fauour the thing that he shall tell
you from me, being well assured, that vnto your gentle nur-
ture, you will not sayle me no more than ye believe that I
would be ready to put my foote in the fire for you, whose
necessitie should offer it: And because he hath bene present
at the things which after my returne into this countrey haue
chaunced me, and that I haue giuen him charge to cause you
to vnderstand them at length, I will not trouble you, to put
you to the paine to reade any longer letter: but I shall pray
you (after you haue beleued him) to haue me continually in
your grace and fauor, of the which the same Amadis (as
long as he shall liue) as yours, desireth to haue a good part.

Amadis oration to Gandalin, aduertising him of the good con-
fidence that he hath in him, and for this cause to goe to king
Perin, to aduertise him of his affaires, to the ende and in-
tent to helpe him. In the .4. booke the .4. Chap.

Gandalin, thou art he, that hath euer more had the keeping
of my most secreete and priuie affaires, for the great amiti-
tie that we from our first yeres haue had together, as if na-
ture or his own selfe had called vs into one fraternitie. Whom
knowest that my honor is thyne, and that thine both touche
me as mine shoulde. Thou seest the affaires that I am in, and
of what consequence they be vnto me, also the conclusion
that by all these knightes hath bene taken, to vnto and to
call vpon our friends and allies to haue mightie succour, to
sustain the force of king Lisard, if he assay and attempt to as-
sayle vs. By the means whereof, I haue already prepared
letters

letters to many Princes, of whom I trust to recover a god
 and a great company of men. And notwithstanding thy ab-
 sence is greivous unto me, yet I trusting more in thy dili-
 gence, than in any others, have thought to send thee to King
 Perion my father, the which hath knowen thee long, & whom
 thou shalt cause to vnderstand better than any other, of what
 importance this warre is, if King Liuard take it vpon him-
 self, as thou maist say vnto him, it partly toucheth him, in as
 much as this vnkinde King hath done & shewen so great dis-
 fame to all those of our linage, as to drive them oute of his
 court, after he had receiued of them an infinite of great serui-
 ces. Thou shalt recite vnto him by small pierces y^e thou know-
 est, and hast sene, and the necessitie wherein thou dost leaue
 vs, and that notwithstanding, thou shalt yet assure him, that
 I feare no power, hauing so good right with me, and so many
 knightes; and that I had not made so greete an enterprise, if
 it had not bene, that since God would call me, to the order of
 chivalrie, I haue thought vpon minded no other thing, but to
 kepe the estate of a knight, desending to my power the wrong
 y^e men did to many, and specially to ladies and Damfels, the
 which ought to be preferred aboue al persons, and for whom
 I haue oftentimes put my body in hazard and peril of death,
 hauing no other hope of them, but to please God, and to aug-
 ment my name in this world, the which was the onely cause
 that last moued me to absent my selfe so from these countries
 to go & serch (among strange nations) those that had neede of
 my helpe, where I haue had many perillous aduentures, the
 which thou hast sene, and maist report them vnto him. Also I
 comming to this Ile, was aduertised how that King Liuard
 (forgetting the honour of God, the right of men, the counsell
 of his, and the instinct of nature that every good father dothe
 commonly beare to his childe) would as it were by a cer-
 taine manner of extreme crueltie, dyne from his countrey,
 my lady Oriane his owne daughter, and principal inheritor,
 geving hir in mariage against hir will to the Emperour Pa-
 uia. Whereof she made her complainte not onely to those of
 the

the Realme of England, but required also aide and succor of
all knightes that beare armes, aswell by letters & messages
as other wayes, praying them with his banner borne be-
fore, and abundance of teares, to haue pittie and compassion
of his miserie. And so much he could do with prayers & humble
Orations, that the Lorde of all things, hath looked merciful-
ly from heauen vpon him, geuing the aduise and helpe to the
knightes that are nowe in this place, to assemble them as it
were by a miracle, where I founde them (as thou knowest)
purposing to aduenture their lynes, to set him and the other
that perforce accompanied him, at libertie, considering that
doing otherwise they in time to come should haue bene blam-
med, giuing occasion to many to presume, that colowdise on-
ly had turned backe this ayde so greatly recommended, and
so persons of the qualitie that they be. By the meanes where-
of the conflicte and battell chaunced vpon the Romanes, such
suche as thou hast seene it, of the which we haue many pri-
soners, and the labies out of their handes. But to make a
meanes for their appointment to King Liscard, Quabogant
and my cousin Lorian of Manastir departed lately, with an ex-
presse charge and commaundement from vs all, to beseeche
him take the thing that we haue done in good part, and to re-
ceiue to his good grace and fauour my lady Oriane, and to take
of his companie, being yet well minded (if he will not receive
this offer) aduocating & helping, by the meanes of the aide of
our good friends & allies to defend vs against him. Of the which
number (Gardalim) thou shalt say vnto him, & all we together
do esteeme him the first & chiefest, praying him most humbly
that he will receiue the same name as is written in the Bible, my
wither and so, & his name is my name, & say vnto him that
I pray his to send his company to the best and with the company
with these other knightes, so that when the same time shall come
and thing shall be as we haue said, & we shall be as we are
Mable, to begeth it with please to the same, & to begeth it
other, & to the same, that thou shalt say to the same, & to the same,
ended

the which will not be so straunge to thee, that thou shalt not
understande of hir in what estate hir health is, and the god
will she heareth me.

Amadis letter to King Tahur of Boeme, praying him to suc-
cour him in his great affaires. In the .4. booke the .4. Chap.

Sir, if euer I did you any seruice, that any time contented
you, the honor and the good receyte that I receiued of you,
and of yours at the time that I sojournd in your Court, haue
caused me to remaine and (as long as I shall liue) to be rea-
dy, not to spare my person, to obey and to saue you. There-
fore I beseech you most humbly not to esteeme that this thing
which hath caused me to dispatch this knight and bearer un-
to you, is to haue any recompence: neuerthelesse, I remem-
bring the honest offers that you made me at my departing
from Boheme I haue boldned my selfe to send him unto you,
to require you effectuously to helpe me in a certaine affaire
that is nigh me, of the which he shall certifie you, beseeching
you so, to beleue him as my selfe; and to commaunde his
dispatch as sone as it shal be possible, to put him out of paine,
that for you would hazarde his life, the which is Amadis of
France, surnamed in many places, the knight of the great
sword.

The deuice of Oran to Gandelin, vncouering to him his hea-
uiness, and that he would finde meanes she might speake
with Amadis whome she loueth so well. In the .4. booke
the .4. Chapter.

Gandelin my friende, what thinketh thou of my paine, the
which is come so contrarie, that it doeth make me of this
person of all the world, the which frequenter and I least most
being so nigh me, and I wholly in his power. He is not
with me, he is not here, nor haue the meanes possibly to speake
together without attending my horse, and that greatly, what
by my least cureth such paine, that it shal be the most that I
beleue.

believe certainly, thou wouldest haue more pite on me than thou hast: the which thing I pray thee shew him, to the intent that complaying me, he may reioyce of the greates affection, that daily increaseth in me, to will him well: also that he finde some fashion or meane, that we may see one another, repaying to some part with his companions vnder the colour of thy voyage, and of my comfort.

Gandalins answer to Oriane, aduertising hir, that she be not deceived in the singular loue that she beareth to Amadis, for his amitie is stedfast, as he dayly doth shew in all his actes. In the .4. booke the .5. Chapter.

MADAME (or Gadalins,) ye haue good cause to beare him such amitie, and to remember also the remede, the which he desireth aboue al things: for if ye knew the extremitie wherein I haue a hundred times found him, ye woulde not believe with what power loue hath ruled him: I haue seene him vnder a thousand times, remembering the fauours that he hath, the which ye haue shewed him, and as often times by the remembrance of them to recouer life. And I haue seene him among y great dangers of y worlde do feates of armes calling vpon you to succoure him, so that it is not easy to be believed, that any knight might haue in hym so great valiantnesse. Therefore Madame, I pray you to haue pite on him, and to entreat him as he deserueth: assuring you, that there was neuer a more faithfull knight, nor more yours than he is, nor there was neuer Lady that had such power vpon a man, as ye haue vpon him: for in your hands they may entreat of his death, or of his life, even as it shall seme good to you.

The Oration of king Lisuarte to the Queene his wife, declaring to hir the wrong that they do vnto him, taking the Romanes that conducted his daughter, and yet that she dissembled the matter as much as she might, & so doing, he com- manded hir to provide therefore. In the .4. booke the .6. Chapter.

Madame, for things of small consequence that happen by
 accident and chance, men haue some occasion to the
 passions and anger: but yet as it proceedeth of a smal matter,
 so it ought to be forgotte with small remedie. But whē one is
 offended by some certain person, not only in person or goods,
 but in his proper honoꝝ, the it standeth with reason to be me-
 lancholike, and to assay by all means and wayes to provide for
 it, and in such sorte, that we taking vengeance of him that
 did the offence, geue knowledge to euery one of the displea-
 sure that men haue receiued by the grieuousnesse of the mat-
 ter. For I tell you not this without a cause, ye haue borne
 haue had (following the nature of mothers) an heavinesse and
 a sorrow too much apparant, for the absence of your daughter,
 and so; all that I esteeme my selfe fortunate for the hope the
 which I haue that it may be some forgotten. But the person
 is found in the taylor, and such, that the thing which is now
 happened, toucheth me so nere, that I shall neuer be in rest
 till I be satisfied, even as I desire. The Romanes which
 conducted your daughter are destroyed, the Prince Salust Quide
 is slayne, she and all other taken prisoners by the knights
 of the Island inclosed, which are esteemed fortunate for such
 a victorie, hauing done (as they thinke) more than euer any
 other did in England. And so; as much as the renoume shall
 flye throughout al the world, it is now very requisite & meete
 that ye dissemble, vsing more wisdom than passion: doing
 this, ye shall be greatly esteemed, our enemies allonged, and
 I greatly contented with you: trusting in such sorte to pro-
 vide, that your honoꝝ and mine shall be kept entirely.

The Queenes answer to king Lislehard, somewhat exceeding the
 enterprise done by the knights of the inclosed Island against
 the Romanes. In the .4. booke, the .6. Chapter.

Madame, ye haue taken as it hath pleased you the displea-
 sure that I haue borne and suffered for the separation of
 your daughter & mine: but as touching the fauor that they

of the inclosed Ile haue shewed hir, if you well consider the time whē ye were a wandring knight as they be, ye would hold them for the most part excused of their enterprises: ye thinke that they vnderstanding & beuinnelles that she made, and also the common byrte that was throughtout all the lā, that ye against hir will would marrie hir to the Emperour, that thē same hath not moued them to help hir, considering they haue nothing moze commended vnto the, than the ayde and succoure of Ladies and Damisels, of to whom they are required: much moze then by good reason of your daughter, that knew the and esteemed them of long time. Belene me my Lord, that they be not wholly in faulte, and ye shall knowe in the end, that their intention was not to trouble you, presuming peraduenture that ye were importunately dyliuent to make this mariage, and against your will.

A letter sent by Oriane being in the inclosed Ile, to the Queene hir mother, by the which she declareth vnto hir the trophies and tormētts that she receiued vpon the Sea, and how that the knights of the inclosed Ile, taking pitie on hir, haue succoured hir, & that it wold please hir to appease hir fathers anger, & counsell the Ambassadors (whome they send to the king) howe they shall do, to be well receiued. In the .4. booke the 7. Chapter.

MADAME, in asmuch as ye are already aduertised (as I belene) of my misfortune such as it hath bin, so it semeth to me to stand with good reason, to make you partaker of my sorowes: & so; the beginning of this letter to pray you most humbly to consider, how my misfortune hath perswaded me after that ye banished me out of your countrey, from the king my fathers pleasure, & fro your self, a thing to me almost vnsupportable: but yet not able therewith, I was brought by the steepest, (& most painefull way) being ouerwhelmed to the inclosed Ile, by those knowing the way, that me did vnto us, haue hazard their liues to hope & to let us passe any further:

further: And because I doubt that such a thing cannot be purified betwene my father and them without great effusion and shedding of blood (except you Spadame take the care thereof) I thought good to sende this bearer vnto you, praying you for the honour of God, to take compassion of your daughter so greatly desolate, and to do so muche with the king, that he may returne vnto him, and be in his fauor, not hauing offended him, except he hath taken displeasure, that I haue obeyed him too much: for in that thing only I hold me culpable and faultie, and no otherwise. And to aduise you of that that remayneth, how that they, in whose power I and my women are at this present, will send Ambassadors to him, as wel to know how he taketh the succoure that they haue made me, as to pray him to haue pitie vpon me: as I haue charged Durin, to giue you knowledge befoze their coming, wherevnto (Spadame) ye shal help me, if it so please you, and also to make peace and an end of this great warre through euill fortune now begun, the whiche is in this yeur most humble and obedient daughter Oriane.

The Oration of Quedragant to king Lisuard from the knights of the inclosed land, by the which he sheweth him the office of a king to receiue an Ambassage: and that he ought to excuse the enterprise of the knights of the inclosed land, and to receiue the Lady Oriane his daughter into his court, and into as great fauor as he did before. In the .4. booke the 7. Chapter.

So it is a very laudable vertue and worthy of commendation among kings and princes, to vnderstand with great patience the thing that the Ambassadors of strangers are charged to say, and to declare vnto them, putting from them all passions, so that they, if the Ambassage that is made to them doth content them, may receiue the more tope, and the Ambassadors better receiued and fauored: and contrariwise

if they speake things that displease them, that this notwithstanding, they know how to dissemble their choler, & to give them gracious answers, for the respect of the estate that they are called vnto. Sir I beseech you to pardon me, that I haue vsed such demonstrations vnto you, signifying to you by my Word, that I haue not done it for any doubt that we haue of the assurance that it hath pleased you to giue vs, but greatly to praysse the vertue of so good a Prince, that so liberally hath graunted vs the entrance into his countrie. And sir, the occasion of our coming to your maiestie, is by the commendement of the best knight that we know, Amadis of France, and generally of all those that are with him in the inclosed Ile, the which do send you word by vs, that passing ouer lands and strange countries, searching for adventures, as other wandering knights are accustomed to do, specially to succoure and help the feeble, whome men do vse outrageously and without reason, they haue bin aduertised by many, that ye sir, following rather a light and a disordinate will than iustice and equitie, would (not beleuing the counsel of any of yours) disherite (with great iniurie & wrong) my Lady your daughter, marrying hir to the Emperoure Pagan againste hir will: and in very deede taking no compassion of hir, nor of hir teares and weepings, and lesse regarding the end of such an enterprize, and that your subiects were not therewith content, ye haue deliuered hir to those that demaund hir. And because such vniust wayes are not onely displeasing vnto God, but also to those, that heare men speake thereof, he hath suffered that we should set a remedie, and that the Romaynes which conducted them, and the Ladies and damisels should come in to our hands, the which defending themselves against vs, were destroyed, and some slayne, and all other taken prisoners. And as for the Ladies, I do declare vnto you, that they at this present are in the inclosed Ile with a good and a great company of knights, appointed and minded to liberate them all the honour that may be possible: for their intent is was ne-

not to trouble you nor them also, but to maintaine equity,
and to keepe them from force and violence, such as you your
selfe make them sweare at. And therefore they pray
you, that preferring vertue & reason above all passion, it may
please you to receiue my Lady Oriana your daughter, & from
henceforth to entreate hir, not as a stranger, but as a sister
ought to entreat his daughter, not putting hir thus away
from you, nor from your countrey, whereof, if it please God,
she shall be after you Queene and Lady; and if you seele any
iniurie, nor will not incline to their request, they pray you
that for their sakes ye will not denie hir your good grace and
fauor, but that ye, she reigning as she was wont to do in your
court, may assay hereafter if ye thinke it good, to take such
vengeance of them as ye may, assuring you fir, that they be
purposed and intend, if ye assayle them, to defend themselves.
Therefore aduise you, if it please you, to make us an answer,
for ye haue in your hand either peace or warre.

The answer of king Lifuard to Quedragat, declaring the great
wrong and iniurie that the knights of the inclosed Ilande
haue done him, and that he will not receiue them to his fa-
uor, vntill they haue made amends for the iniurie that they
haue done him. In the .4. booke the .7. Chapter.

My masters (quoth the king) forasmuch as vertue dothe
very selde accompany temerarious orations, or bold
answers, and that nother the one nor the other are sufficient
to encourage the minds of the weake harted, I will not make
many words with you, but bring more patience than I should
use with you, it shall suffice you to declare that I know well
enough, that the enterprise that hath bin done by those of the
inclosed Ilande, was more executed by presumption, than by
the magnanimities of courage (whatsoever ye haue said now)
in such wise, that forasmuch as ye esteeme to haue gotten your
nor, yet every man of good iudgement should blame and re-
buke

hake you: for truly, it is no great matter to trouble as to be
 stroy them that take their iourney without further stay,
 and specially when they thinke to be among their enemies.
 And as touching the demonstration that I haue made
 here, seeming to call my daughter Oriana againe, and thus
 putting her farre from me, yet are not they wits whom I
 must giue account of the things that I do, but to God only, the
 which hath constituted me (after him) the soueraigne of this
 land, for to gouerne and rule the same, and the people that
 doth inhabit it. Therefore I am not minded to enter into a
 my treatie of peace with them, untill they haue recompensed
 me of the iniurie that I haue receiued: then I will aduise me
 of the thing that they request me of, and not before.

Grumedans Oration to the Ambassadors, declaring that he is
 very sory for the trouble that is chaunced, and that peace
 can hardly be intreated. In the .4. booke the 7. Chapter.

By God my good Lords I am very sore displeased for this
 new trouble: I had a continual hope, that I should see you
 one day as welcome to the court, as euer ye were: but now I
 do well assure my selfe, that the peace which was hoped for,
 shall come very slowly, without the helpe of our Lords, the
 which both know the hart of Amadis, whom I would neuer
 haue thought to be in the inclosed Island: for we had neuer
 that he was lost foure yeeres since, and I wonder how that
 he so readily and in time is come to the succoure and help of
 my Lady Oriana.

The Oration of king Arban of Norgales to king Liliard, vpon
 the enterprise of the warre against Amadis, and that he should
 aduise himselfe well, wisely to conduct it, and if he coude,
 rather to procure a lucrative peace, than to put himselfe in
 the perill of warre. In the .4. booke the .3. Chapter.

So, seeing that ye are resolved to make war against Amadis and those of his league, & that ye have not found they offer god that they have made you, ye must so advise you to conduct it, that the glory may continue with you: for notwithstanding we hold for certain, the victory to be in the hand of God, the which doth give it, when and to whom it pleases him, and commonly after the merites of persons, yet we must not before we take it in hand, leave off diligently to provide for all things requisite and necessarie thereunto, and that without disparaging of your enemy, and esteeming him sufficient to put you to much paine, if fortune do favour him: considering that oftentimes a man trusting too much to his right, or in his strength, commeth to ruine and totall destruction by him that thought (through too great presumption) the victory to be due unto him. And yet if ye consider wel with whom ye have to do, I thinke that a profitable peace shoulde be for you as honorable, as a warre that is in hazard, and that may turne to a great consequence. We know that Amadis and the other of whom he is supported, are all good knightes, and men of great courage, and al of the alliance of kings and puissant Princes, the which will neuer sayle, them to die for it. And on the other side and part ye know, that the most parte of your subiects, neuer take nor sound that deliberation to be good, that ye take in a manner by your selfe upon the marriage of my Lady your daughter to the Emperoure, whereof this warre is now moued. And thus ye may be sure, that whatsoeuer countenance they make, they in a manner woulde be content that ye had the worse, because ye followed not thyr fantasie, notwithstanding that I doubt not, but that there is none of them but will serue you faithfully.

Arcalaus

Arcalaus Oration to King Arauigne, inducing him to make war
and to runne vpon King Lisuard, and vpon Amadis, in such
such places of theirs, where they might be best offended
without succour, and to make warre there, where they be
most lented and troubled. In the .4. booke ch. 18. Chapter.

Sir, a foure dayes past I certainly vnderstande, that King
Lisuard and Amadis of France (two the most greatest eni-
mies that ye may haue) are in such quarrell and strife, that
there is no hope that ener they shall haue peace together, they
gather greate companies of men to fighte and to giue bat-
tell, to whereof there cannot ensue and followe but the small de-
struction of the one or other, and peradventure of both toge-
ther. And bitanse the occasion both now call you, aswell to
revenge you of the losse that you haue had by them in times
past, as also to extende your limites & borders, making your
selfe peaceable King of England, I thinke ye should defer no
longer to gather your people together, and to call so; all your
friendes, that whilst they be lented, ye may easily enter into
their countrey, being far off from their aide and succour: and
if it chauce that they meete together and fight, then not ge-
uing the Winner any leisure to refresh his men, ye must so-
dealy take him, and geue him so so; a battell, that neither of
them both escape. And ye shall vnderstand so; that the occa-
sion of their enmitie both procede, because that King Lisuard
sent his eldest daughter to Rome, giuing hir in marriage to
the Emperour: but Amadis of France, one of them that call-
ed himselfe to be named in the battell, that we lately lost, the
knight of the serpentes, the which had (if ye may remember
it) the gilded harnesse, with many other, met the Romanes
vpon the field whom they invaded, and finally destroyed and
slew the Prince Salust. Quide the Emperours nigh kinsman,
the other taken prisoners with the Ladies and Damoyselles, the
which they haue caried and conueyed into the Brittaines land
where they detain them as yet: also yet I cannot well de-
clare

clere you the cause why they beganne this warre, but I am
 sure that King Lifard to redenge his injuries prepareth the
 greatest armie that he can, and that Amadis in like case hath
 sent into all partes to gather men to defende him if he be as-
 sayled. And therefore say, during this trouble ye shall have
 (if ye will) a meane to give them both the greatest overthrow
 of all the world, taking them unawares as I have tolde you.
 And to the end and intent that ye may at your eye, knowe the
 victorie to be certaine, I will doe so much that Bersimen Lord
 of *Sanguise*, the sonne of him that the King caused to be burnt
 at London, and likewise all those of the linage of Dardan the
 proude, whom Amadis destroyde at *Ulinbeso*, shall come and
 helpe you, with the King of the profounde and deepe *yle*: and
 thus being with so great a number of good knightes, ye shall
 not neede to doubt but that ye shall come to your intent and
 purpose.

King Aramiges answere to Arcalaus, by the which he is purpo-
 sed to follow his counsell. In the .4. booke the .8. chapter.

M^y great friend, quoth Aramiges, ye tel me great things, &
 although that I had purposed not to tempt fortune any
 more, shewing me so litle fauor in times past, so it should be
 great folly (as me thinketh) to leaue those things which by
 so many meanes offer themselves to augment my honour &
 great profit: for if in suche a case I enterprises guided by rea-
 son come to the issue that men desire, he receiveth such fruit of
 his laboz, as he deserveth. And if it chauce otherwise, and if
 the least wayes be executed the thing, to the which vertue hath
 binde them, to maintaine their authoritie, the which ought not
 so greatly to esteeme the misfortunes which are past, that they
 when the houre presenteth it selfe, shoulde delay to receive it,
 not losing their courage, nor continuing all the rest of their
 life as fearefull & faint hearted, seeing therefore that I am in
 these termes, I will helpe you, praying you (whilest that I

shall prepare my armie) to order the rest, & to go to Buzian
and the other, and to cause them to ioyne with vs.

Agrais Oration to the knights of the inclosed Ile, upon the on-
setprie of the warre, making them to shew themselves ver-
tuous and strong in the businesse that doth offer it selfe. In
the fourth booke the. 10. chapter.

My lordes, I cannot tell how that the world hereafter may be-
lay to take vpon vs this warre, seeing the hurt occasion that
we haue, and that our enemies euen now maketh as though he
would come to finde vs: but yet who so shall beleue vs, he shall
neither get, nor obtaine the honour: but yet let vs haue our dili-
gence to assemble our strength, and let vs go into his country,
and cause our selues to be knowne for such men as we be: for
once if we suffer them to come byther, we shall see the in such
a pride, that he (which of his nature is presumptuous) shall
thinke to haue already the upper hand of vs, and so we shall be
in diuers maner of sorts persecuted, giuing occasion to many
to doubt as much of our right, as of my lady Orianes, for who
we are fallen into these matters. As touching my selfe, I
swore vnto you vpon my honour, that if it had not been for the
instant and great prayer and request that she made vnto me
to haue peace, I had neuer consented that they should haue
sente any Ambassadors into Englande, being so outrage-
ously used as we be. But seeing that our enemies now declares
so muche vnto vs, I am quitted of my promise, and resolution
neuer to enter into amitie or alliance with him, whilst he hath
felt vsome greatly we may annoy him or helpe him, seeing that
we haue the wayes to recover as our enemies of warre, as
they be which he shall bring with him. Thus my lordes
I am of this mind, that we prepare our selues to war, with-
out any longer delaye, and that we assure vs our selues to ar-
rue, go straight to London, if he come forwards to fight with
vs, to giue him battell.

Amadis

Amadis Oration to Agrice vpon the resolution of the warre,
 being ready to doe his dutie, and to followe Agrice his
 wife. In the .4. booke the .13. Chapter.

M^r contin, I as yet haue saide more, but that is to saye
 do that you haue said, and if any haue behated the in-
 conueniences that may commonly chaunce in warre, that is not
 yet to saye, that they will exempt themselves, but to prouide
 for the same, as reason would they shoulde. And as concern-
 ing that they thinke it good we shoulde enter into King Li-
 suardes land, no; to giue him leysure to come & finde vs here,
 I haue bene euer of this minde, if the rest of you my friends
 and good friends will the same: for by this meanes he (per-
 ceauing that we approche so nigh vnto him) will change per-
 aduenture his opinion, and shall require vs to doe the thing
 that we in times past most humbly desired him.

The Oration of Guillan the penlife to the Emperor of Rome
 in the name of King Lisuard, declaring vnto him the taking
 of his me, and of the lady Oriane, & that therefore he is pur-
 posed to make warre against the knights of the Isle inclosed,
 and that it would please him therefore to ayde him. In the
 fourth booke, the .13. Chapter.

S^r (sayde Guillan) King Lisuard my maister hath sente you
 word, that for to haue your amitie and perpetuall alliance,
 he was well content (following the request that ye caried in
 be made vnto him by your Ambassadors) to marrie the lady
 Oriane his eldest daughter and principall inheritor vnto you
 and in herbe after many difficulties susceiued among the pri-
 ces, ladies, and subiectes of his Realme, he deliuered her in
 to the hands of those, that haue power by you to receiue her,
 but it chanced that Amadis of France and other his men
 with a certaine number of shippen spied them, and in that
 soyt assailed the in a traite, that after they had fought a
 space

space, the British Souldiours beinge there, and all the rest of
your nation were lawes and witnesses into the same. I knowe
where that as yet my lady Oriane is not dead, & the Duke of
Soderine, and other that were in this company. And yet
because they were so much in the hands of the King, they
sent Ambassadors to his Highnes, offering him many
good parties and offers, the which he would not receive, be-
cause he understood your will and pleasure, for as much as the
duke is that they have done him, both touche you as much as
more than him. And therefore he hath commanded me to
shew you, that if ye be minded to take vengeance on them,
that he will bring a great armie into the field, if ye of your
part will not the like, being assured that if your strength be
once broken, you and he shall easily bring them to such a
point and reason as ye shall thinke good.

The Oration of King Liscard to the Romanes, setting before
theyr eyes the great wrong done vnto theyr companions,
and that they shoulde therefore seeke to be reuenged a-
gainst their enemyes, and not to leaue theyr courage in so
just a quarrell. In the .4. booke the .19. Chapter.

Masters and great friends, ye haue sene and proued in
these two meetings, both that fortune hath shewed his
selfe our enemye, & in such a wise, that in giuing to the world
she hath triumphed by the death of my good brother the Em-
perour your maister, and of many other valiant knightes,
the which in effect (reueging them vpon theyr enemyes)
would haue come to the thing that they be come vnto: & by
cause that this was the saddest experience that they could
doe by their vertue and strength, to shew the glory wher-
vnto they had come. And to come therunto, they thought it
lesse than, nothing to put their lyues in danger, nor that it
was muche better to be killed by defending the honour,

than going backe to escape. And because they would not
 into no such dishonour and shame, they had rather through
 great magnanimitie of courage to endure and suffer so much,
 than to give feare: not because I would in any thing rebuke
 those that feare, knowing the great misgones that they do
 themselves to, but to pray you all, that preferring you to
 honour above the heavinesse that ye maye have of the losse of
 your companions, ye will assaile (the true saying) to re-
 venge them, fighting strongly with them, that are to prove
 of their victorie. I am of this mynde, that we shall put our sel-
 ves in lesse dangers, and lesse hazards and felices, yett we
 may have upon them, that they have had upon us, not that
 to have lesse courage to assaile them, so to defende us, if our
 time doe continue to dissaime us: considering that if we all
 die, that it shall be unto us an immortall glorie, and our fel-
 lowes the most honozable that we can wish for: so desire
 for all the earth in generall is the very place, where the bo-
 dies of noble and contragious men shoulde be layde, which
 monument is not conscribed and kepte onely by Epitaphes and
 inscriptions, but by the renowne of those that publishe their
 felices among strange nations, that consider more in their
 mindes the greatnesse and height of courages, than the thing
 that fortuned unto them, considering that cowardnesse ac-
 companied with shame, is more grievous and displeasing
 to a man that hath a good and adventurous hart, than the death
 that chaunceth by manfulnesse, with the hope of publike glo-
 rie. That thing my great friends maketh me beleve, that ye
 not degeneratynge from your predecessors, shall doe, that the
 worlde may knowe the great vertue and constancie that is
 in you, and that in the death of your goodnes, all your
 beuty shall be joynd and continued. Wherefore I pray you to sell us
 the deliberation where to ye intrude, to the intent that fol-
 lowing your resolution, may take counsell on my part to do
 in order the thing that shall be necessarie, assuring you by no
 means of anything, that if I should die a thousand deaths

will not departe from hence, until I haue receiued my
enlargement, as they of me.

Nelson the hermites Oracion to King Lifuard, admonishing him
that he is not to myghte him without a great cause and occa-
sion, and furthermore he sheweth him that he shoulde not
goe aboute to marie his daughter Oriane to the Emperour,
because she is ioyned to another, and giueth him the reason
why. And by this meanes he entendeth to turne him from
the enterprise of warre. In the 4. booke the 9. Chapter.

¶ Ye haue your cause and reason to thinke: for certainly
by my great age and estate whereunto it hath pleased the
Lorde to haue called me long since, doth well excuse me to be
among this staidy people: yet considering the still that
myghte haue happened if I had deferred my enterprise, I
haue not feared to trauell my body, trusting to doe agreeable
service to God, and healthfull to your soule. Understande
ye, that being a faine dayes since in the hermitage where
I dwelt, I wayted for you, and when you and I commu-
ned together of the strange nouriture of Esplandian, I then
knewe the occasion of the warre that ye haue begunne a-
gainst Amadis and hys, and notwithstanding I am sure that
ye cannot doe nor perforce the thing that ye haue enter-
prised: that is, to marrie my Lady your daughter to the
Emperour of France: for the whiche marriage all chan-
ces are already thynned, not only because they are not
agreeable as well to the greatest as to the least of your
 Realme, as oftentimes they haue caused it to be told you,
but for another reason, the whiche was told from you, and
manifest to me: against the which by the will of God, ye
cannot say the contrarie: What is, how my Lady Oriane is
already ioyned in marriage to another, wherewith our Lorde
hath ben wel contented, & it was his pleasure it should be so.
¶ By this is it, why I saide vnto you, that the thing whiche
was

In a hie from you, I am manifest to me: as I shall undoubtedly
 declare unto you: for ye cannot knowe that any other, but
 by me. For, the selfe same day that I by your commaund-
 ment was to seeke you in the forest, where to give the longer
 pleasure of hunting to the Ladies that were there, with you
 ye caused your pavilions and tentes to be spread and set up,
 brought unto you (I knowe not whether ye remember it) the
 yong Esplandian, the which ye represented to the Lionesse, that
 had given him sucke even from the beginning: and on the
 selfe same day I heard my lady Oriens confession, wherein
 she declared unto me, that she had promised Amadis to marie
 him, when he delivred hir from the hands of Arcalam the
 chaunter, unto whom ye had delivred hir a little before that
 the Damsell (by whom ye were enchanted) set you & your
 estate in more danger than was possible, from the which Calas
 retired and delivred you. And beleene ye, that it is very
 like that our Lorde God hath consented to this marriage, why
 Esplandia is come forth, of whom Virgande the unknowne
 hath told so many marvels the which ye knowe. And therefore
 ye ought not to be displeased, seeing that Amadis is a King
 some, and esteemed in all places one of the best and most gra-
 tious knightes of the worlde: wherefore ye, I counsell you,
 the giving your selfe such as ye have bene alwayes, to saile the
 honor and conscience of my lady your daughter, and that ma-
 king an ende of this warre, ye call hir againe, and retire
 hir from henceforth, as reason would ye should: thus doyou,
 the Lorde will be contented with you, the which other way
 may be angry for the effusion of so muche humaine blood,
 the which ye hitherto caused to be shed without any occasion.

The Oration of Nascian the hermit to Amadis, wherein he ad-
 monisheth him to put all his affaires to God, by whose meanes
 he hath evoyded so many dangers and evident perils,
 and that he as much as he might, should seeke for peace of
 King Lisuard. In the 4 booke the 27 Chapter.

MY sonne, before ye shall understand & perceive the cause
that hath moved me to come and see you, I will set be-
fore your eyes, the great obligations for the which ye are in-
debted to our Lord, that from henceforth ye may be the more
inclined to do the things that may be agreeable and pleasant
unto him, I beleeve ye have oftentimes heard, and assured
it, that from the first day that ye were borne, ye were delive-
red to the waters of the Sea, and set in a little bote, without
any other defender or keeper than God, by whose goodnesse,
ye fell into the hands of such, as afterwards have so elevated
you, that ye are come to be the most accomplished knight,
that men do know at this present: for why, the Lord hath gi-
ue you the power and force to fight, and to overcome divers
Gyants, monsters, Tyrantes, and very cruell beastes,
wherby your renoume is extended in all quarters of the
earth: And seeing he hath provided you of so great grace, it is
reason that ye should know him as the soueraigne Lord, and
to take payne to giue him thanks, humbling your selfe be-
fore his face, or else all his fauours that he hath lent you, shall
turne to your shame and rebuke. My sonne, ye may see howe
old and howe cruell I am, so that nature doth almost saile
me, and yet I feare not to take vpon me this long journey
to come to you, because I (being in my hermitage) haue per-
ceiued the discord that is betwene you and king Lisuarte, with
whome I haue spoken of late, and do find him such, as a good
Prince should be, the seruant and minister of God, and yet
(if there be no let in you) to giue an eare to peace, the which
ye should not refuse, as well for the quietnesse and rest of
your conscience, as of your body. And to the intent ye should
not disguise youre fantasie, I maye assure you, that I
knowe more of your affayres than ye thinke, for my Lord
of Orane, hath tolde me in confession, the secretes of you
both.

Amadis answer to Nascian the hermit, wherein he recogniseth his fault, with a promise to amende. In the .4. booke the .19. Chapter.

M^r Father, if I served the Lord after the grace that he hath shewed me, I should be the fortunatest knight in the world: but I a sinner as I am, preferring sometimes my pleasure about his glory, fall and do amisse, as other men do, whereof I am displeased and sorry, and hope (knowing my fault) to do better from henceforth, than I have done in times past: praying you most humbly not to feare, or to defer to tell me the thing, that ye shall see I ought to do to please him, for in as much as I may possible, I will obey you.

Nascian the hermits Oration to king Perion, Amadis father, soliciting him to procure peace. In the .4. booke the .19. Chapter.

S^r, I beseech you to beleue, that considering the estate that I of long time am vailed vnto, and the greates age that I am in, I would not haue departed from my wood and forest, to come among to many men of warre, if it had not bin, that my long tarrying, might haue caused an euill, whereof the Lord might haue bin angrie, not only with and against you, and the people that is gathered together in these two felles, but also against many other, that could not do with this euill word that is betwene you and king Lisuarte, with whom I haue spoken already, and haue so well conuerted him to peace, that he is ready (as I haue told your sonne Amadis) to receive it, and hath remitted me wholly vnto you: Wherefore I beseech you sir, (giving vp your passions to the pryuate and tranquillie of so many people) not to disdain the thing that is offered you, and that you your selfe should purchase and labour for.

King

King Perion answered to Nascian, where he sheweth the greates fault committed by the king, and yet that notwithstanding, receyuing Oriane into the court with his fauour, he is ready to in the peace, prouiding that he marrie hir not against his will. In the same Chapter.

Most father (quoth king Perion) Can he my witness of the displeasure, that I haue had for the things that he hath, with the losse of so muche good people, and how willingly I woulde haue taken another way, if king Lisard woulde haue perceined it: but he did alwayes at hand shewe him selfe so high, that he (whatsoener we sayd vnto him, setting the matter forwarde by our Ambassadors, specially for the estate of my Lady Oriane, who yet he woulde haue disherited) regarded it not, presuming so much of himselfe, that by the apell of the Emperoure of Rome, he shoulde dialue vnto him all the world. By the meanes whereof, he refused not only to put this that we deferren into iustice, but disdaind to heare it spoken of. And yet if he will now submit himselfe to reason, I haue suche a hope in myne, that they will follow myne aduise, the whiche hath alwayes appoynted to shewen these discords, whiche procede not but by the thynges, wherevnto he is bounde to his owne blow by the right of nature, and so, that if he will reueale my Lady his daughter to his good grace and fauour, and not marrie hir to any personage little or nothing agreable not onely to his people, but to all those that dothe knowe hym, or that shall heare it spoken of, we will render hir to him agayne, continuing his good friends, if he desire it, or to suche as he willeth.

The

The Oration of king Perion to the principall of his armye, wherein he recteth vnto them the purpose of Nascian: and that they should not be so affectionate to warre, not to procure peace, if it may be obtayned: and he giueth them the meanes howe to haue it. In the same booke the 19. Chapter.

Masters and great friends, such as we be bound to put our goodes and persons in danger, not only for the defence of our honour, but also to mainteine equitie and iustice: so are we bound to leane off all passions and hatred, and to reconcile our selues to our enemye, when that of his selfe he presenteth the peace. For notwithstanding that war at the beginning may be conducted and made without sinne and offending of God, yet so; all that, at the end, if by faulte and little knowledge, we remove farre from reason, the thing that at the firste was reasonable, bothe conuert it selfe to iustice: nor ye shall not thinke that without a cause I hold you with this purpose: Nascian the holy man (whome the most part of you both know) came to me not long since, as ye might haue seene, to assay to set and to make peace betwene vs and our enemyes, wherevnto king Liscoard is ready to harken, if there be no fault in vs, and yet I would giue him no resolute answer, untill I had firste knowen your mind and deliberations: for it seemeth to me very reasonable, that as ye haue made your selues partakers of the trouble and strife, so ye should be also of the rest and tranquillitie: therefore I pray you, that every one of you without dissimulation do say that he shall thinke best, and afterwards God as touching the rest, shall counsell vs. And as concerning me, following the aduice that Nascian hath giuen me, I shall feele it and thinke it good, that we chose two of our knightes, vnto whome we shall giue all and full power, to determine with those other two that king Liscoard shall name, all the differences for the which this warre toke his beginning, notwithstanding yet that I alone will not be beleued in this case,

case, but follow in the spirit that we find Jesus proper and wise
for the health of all together.

The answer of Angierot of Eskmans, to king Perion, the which
doth praye him for his good counsell, that following the
same, it shall be more reasonable, to obtaining peace, than to
sustayne the daunger of the warre. In the selfe same booke
the 19. Chapter.

So, ye haue bin chosen the head of this enterprise, as well
for the dignity of a king, which is in you, as for the esti-
mation and fauour, that euery man beareth you, by the
meanes whereof ye may resolve the affaires of this state,
as ye shall thinke best. But yet seeing it is your pleasure that
I first before all other shall say and shew mine aduise, it se-
meth to me (I speake vnder correction) that if the peace be of-
fered vs by our enemies, that we should accept it: for it can-
not come at this tyme, but to your aduantage, hauing not
onely the ouerband of him, but also my Lady Oriane as yet
in youre puissance and power, for whose sake we haue
brought this host into the field. And as concerning the matter
two of our companions to accord (as ye say) all differences, I
know none more meete for this businesse, than sir Queda-
gant, and sir Brian of Monast, the which at the beginning had
in a manner a lyke charge, when they were in Englande, to
rescue vs to king Lisuard for rescuing of his daughter, taking
hir out of the power of the Romaines: and I beleene that
willingly they will take the payne, if they be appointed to fi-
nish this matter.

Arquifill being asked of king Lifuard of his deliberation and mynde, doth answer, that he with his men is ready to obey him, and that it shall be more expedient to purchase peace than warre. In the same booke the 20. Chapter.

May I praye, if the Emperours were not alive, we should were his vassals, should be constrained to serve him as well in warre as in peace: but being departed and dead, as he is, with the end of his life, the power that he had to command us is ended, and yet we will do for you at this time, as for him, so that our service (as touching us) shall in no wise be slacke, as long as ye shall thinke it good to be but yet if king Perion will draw to peace, I believe that they which love your honour (as they ought) will continually counsell you to accept it, so it be not too hurtfull unto you. We may know by the sight of the eye, that fortune at this present is not yours, and at length peradventure we shall yet have worse than we have had before.

The king of Suesse his resolution, vpon the former purpose, having for a conclusion, that the goodnesse of peace is to be preferred above the travellles of warre. In the .4. booke the 20. Chapter.

May I praye (quoth the king of Suesse) if peace may be treated with your enemye, I counsell you not to refuse it, seeing that the most part of your men be hurt, and sicker yet at the least way, make a good long truce, and in the meane while that it continueth, ye may make your selfe strong, and afterwarbes begin againe, if you thinke it good.

King Lifuards answer to the king of Suesse, by the which he declareth that he desireth but peace, and doth promise to send men to make it. In the .4. booke the 20. Chapter.

If it be possible for me (quoth the king) we shall be no more in this payne and trouble: for king Perion hath chosen on his partie two of his knights to accord our differences and strifes, and I will name two other (quoth he to king

Arden

Arban of Norgales) that is, you and Guillan the penit, that
understandeth the thinges, and how they be past out and
done, because he was continually and dayly present. In the
meane while I will send Nalcian agayne to king Perion, to
pray him to returne and to remove his campe one day more
backwards, and we shall depart from the towne *Labarie*, for
the tyme that the communication of the peace shall endure
and continue.

Amadis speaking to Arcalaus the prisoner, that asked him mer-
cie, sayde that he had not deserved it, seing he would not
haue mercie vpon himselfe, yet repenting him, and renoun-
cing the euill, he would pardon him. In the 4. booke and
23 Chapter.

Mercie (quoth Amadis) I cannot tell how thou wouldest I
should giue it thee, considering that thou couldest neuer
giue it to thy selfe: for if it had bin so, thou wouldest haue made
an end (long since,) of so many cruelties, as thou hast done
& exercised. Notwithstanding if thou wilt repent thee, & with
a good hart promise me to returne no more, I will pardon thee.

Arcalaus answer to Amadis, the whiche sayde, that his nature
could not incline to repent, if the necessitie that he is in co-
nstrayned him not. In the 4. booke the 23 Chapter.

I thinke (quoth he) that it should be for me to haue, yea be-
rely impossible: for the custome hath known so to over-
come me, and accustomed me to take pleasure to do ill, that
now I cannot giue me to goodnesse: but necessitie the which
is the hard and the rigorous, is able to change all euill cu-
stome to vertue, shall perauenture contrayne my old vices
(seeing the state that I am in) to haue that in them, that my
youth and libertie have disdained both in deed and in will.

Amadis continuing his words, and setting before his eyes King Arguine, prayeth him to be benedolent to the poore afflicted, that fall sometimes into the power of their enemies, and that he glorifye not himselfe too much in his good fortune. In the .4. booke the .23. Chapter.

Now the Amadis, beholds this unfortunate king, the which was not long ago ready to be one of the greatest princes of the world, and in a moment the selfe same fortune that shewed himselfe to loue him, hath utterly cast him downe and destroyed him, to whome thou shouldest give good regard: for thou, and all other, that aspire to greates things, are subiect to suche and like distame: And because the victor and the pardoners have commonly noble and couragious hearts, intreate us now so as thou wouldest that we being in the place that we be, should intreat thee, that hereafter thou be not reprochen.

Amadis Oration to the Romaines that were prisoners, upon the treatie of peace. In the .4. booke the .23. Chapter.

My masters, it cannot be, but that ye haue knowen the end of the war moued in these countries, by the means wherof, al the princes in a manner of the world, and the most parte of those of the East were in armes: and because that we be now upon the pointe of a perpetuall peace, I thought it reasonable, that nothing (notwithstanding ye be my prisoners) should be concluded without your knowledge: and as well for this occasion, I haue caused you to come, as also to praye you, for my loue and fauour, to sende and to shynke it good to chuse and to accept Arguill to your Emperoure, for helpe that there shall not be found (as I haue vnderstanden) a more heart to come to the Empire than he, I knowe that he deserueth it, and for this cause I praye you moste affectionally. And doing this, ye shall

shall prepare and obtaine two great & profitable good things, the first calling to the gubernation of so excellent a monarchie, a sage, wise, and vertuous Prince, well to keep it, and to intreat you sweetely and amiably: the other, that for the love of him, I will give you (with libertie) the ransoms that I shoulde have of you, remaining besides as long as I shall live, your particular friends. Wherefore shoulde what answer ye will give me, that I of my part may afterwards abuse me hold to be my selfe towards you.

The answer of Brandiel the most auncient of the Romanes to Amadis the which declared unto him, that he was readie to obey his will, and that conferring of this matter with Flamian (with libertie to do so) and other Romanes, he assured him, that all things shoulde be after the will of Amadis. In the .4. booke the .23. Chapter.

MY Lorde, true it is that we are your prisoners, and we knowe full well the honor that ye do unto us, & the good entreating that we have had of you, since the time that we arrived and came into the inclosed Island: therefore I will surely answer for my companions, that there is not he among us, that will not employe himselfe most willingly to serve you: but we can not resolve you of that, that ye labour for the Lorde Arquissil, before we have spoken with Flamian, and other captaines of Rome, which are in this armie: and therfore we pray you that we may conferre with them, concerning unto you, that we for our part shall so extend our hand, that in all things your will shall be satisfied.

The Oratio of King Lisuard to Amadis his Sonne in law, aduertising him to laude God, for the favour that he hath borne him in his great affaires, and that he most recompence those that put their bodies and their goods to succour him in his most great affaires. And also that he remember the Ladies, that have continually accompanied and comforted Oriane. In the .4. booke, the .25. Chapter.

M^Y sonne, seeing it hath pleased God, that with so great honour ye haue ended your quarrells, ye must returne the glorie wholly vnto him, and that as long as ye shall liue ye be thankfull to your friends, the which to succour you in such businesse, haue not spared their own liues, the which oblige you to loue them, & hono^r them, & moreouer to recompence the the best ye may possible, considering that without the aide that they haue holpen you withall, it is most certain ye should haue been in great doubt to lose, not only your life but your hono^r, the which is esteemed a hundred times more. And therfore it is reason, that euen as they haue been partakers of the perils and daungers, that they be now also of the pleasures and contentations that ye haue receiued by the. So then aduise you to fauor them in all that ye shall know them to be affectionated vnto, distributing vnto the the pray that is in your hands, hauing the things Arauigne, Barlinan, and other prisoners. And furthermore, to do so much for those which ye know to pretend any affection to the Ladies which are in the company of Oriane, that they may haue like contentation as ye haue, marrying the to those that they do like and loue. And for this cause I put into your hands your sister Melicia, to giue hir vnto him that ye shal esteeme to deserve hir. We haue also your cousin Mabile, the Queene Briolanie, that hath so greatly bound you vnto hir, Gracinde, and the Queene Sardamire, the which haue had a good part of Orians annoyance & troubles. I do thinke that they shoul also haue of hir ease and aduancement, I commend the vnto you, assuring you, that the greatest pleasure that I can haue in my olde age and yeares is, that your brethren Galaor, and Floristan were married, that I or euer I die, maye see my selfe reuiued againe in them by the linage of you all. And therfore I pray you to looke vnto the thing, that I haue told you, and as soone as ye may.

Amadis

Amadis Oration to his companions offering them recompence for their travells which they suffered in the wars for his loue. In the .4. booke the .25. Chapter.

My companions and friends, the great travells & paines that are past, the toils ye have sustained in this last warre, do well deserve, that now ye should give your selves and your minds to rest and pleasure. And in as much as I am bound unto you, I assay & prone by al meanes to cause you to have y^e thing that I shall perceive & know ye have most affection unto, so I by your good helpe that ye have given and shewen me, have obtained y^e thing that I loved best in al the world, that is, my lady Oriane: Therefore I pray you with al my hart, that every one of you do presently declare & shew me, if he pretend or have any minde to any of these Ladies & Damselfs that be here, assuring you by the faith of a knight so to labour therein, that with the god contentation & w^oll of their friends, they shall beleue me in that, that I shall desire and pray them. And furthermore ye know how that King Arauigne, Barfinan, and many other our prisoners, leaving and forsaking the vertue wherunto they were bounde by the order of chivalrie, have exercised, as much as they could, so great tyrannie, that they are not w^orthy of any ransome, but of great punishment, so y^e greivousnesse of their treasons. And therfore I do thinke ye should denie to part and denie their goods among you. And as touching me, I quite and refuse my part, holding my selfe a great deale more than satisfied, if I might finde and have the meanes and wayes particularly to do you pleasure or service, that might content you.

The Oration of Brunco of Good Mere, to the Citizens of the towne, to the which the Queene of Dace had brought the, to succor the, admonishing them, to kepe the good and true, for the just quarell of their Prince against his enimie. In the .4. booke the .27. Chapter.

Lords Citizens, the loue that ye shew to this yong Prince your liege Lord, doth binde him very much, as long as he shall

shall like to kill you well. The confidence that he hath in you shoulde moue you to honor him: ye see that he is young, and hath little meanes and helpe, to chase his enemy out of his borders, the which (as ye know) did murder through treason the last king, your good brother, and afterwarde thinking to blurpe his kingdome, he besieged the principall citie, and keepeth it so straight, that without your aide it is in danger to be wonne and destroyed with those good men & knightes that are within it. Therefore my masters the Citizens, nowe that the occasion dothe offer it selfe, by the returne of the Queene your good mystress, that bringeth with her the knightes of the inclosed Ile (of the which I am one) propose your selues to reuenge the iniurie that ye haue receyued by the traitour, and so to labour, that your leige Lordes may be set into their lands againe, ensuring you (if ye wil folow me) that I will finde a meanes sodenly to take him and his armie, and to destroy him, by the fauour and helpe of my companions that are within the towne, the which shall not faile to come forth the assone as they shall see the signe that I will geue them,

Amadis Oration to Dragonis, promising him, in fauour of the trauels that he past, to cause the Realme of the profounde Ile to fall into his handes, and to accorde the mariage betweene him and Estollette. In the fourth booke the. 29. Chapter.

My cousin, since that ye left vs, we haue made many mariages of the principallest knightes that be here, with those that they desired long since. And besides this, King Arauigne, Barfinan, and other our prisoners landes and countreys, by the consent of al, haue bene parted and diuided, and bicause of your absence, ye were forgotten: but god as ye shall vnderstande, hath provided. I haue presently bene aduertised by a certaine Esquire, that since our departing from

Which the King of the porting was (the which was made
in hart) is departed upon the sea, a few dayes after he took
shipping, thinking to returne and retire: and therefore I shall
cause his keelme to fall into your hands, and so ye shal haue
by this meanes Estoilles to your wyfe, whom ye haue loved
of long time, and wel worthy, being faire, wise and vertu-
ous, a princesse, and of a king of the west, and as well liked
of Oriane, as any other that I knowe. I thinke that if man
(for your contentation) cannot better satisfie you, than to make
you ioyfull of the thing that ye loue and esteeme moze than
your selfe.

A complaint of Darioletta for Amadis, the which was besieged
on euery parte by hir occasion. In the fourth booke the. 23.
Chapter.

Alas cattife and vnfortunate that I am, shuld it be that by
my occasion the best knight of the world shoulde die? How
shall I dare from henceforth appeare before the king his fa-
ther, and the Quene, or any of his friends, knowing the euil
that I haue purchast him? Ah, ah, vnfortunate, and moze vn-
fortunate than I can saye, if in tymes past I was a meane
to saue his life, by the invention of a cradle wherein I put
him whē he was cast and deliuered to the mercie of the waues
and surges of the sea, now cleane contrarie I haue advanced
the ende of his dayes, when I most trusted to haue had aide
and support of him. Alas, had I not my vnderstanding & wit
wel aduised, when I found him by the sea side, and woulde not
suffer him so muche as to returne to the castell Apolidon, to
take his leaue of my lady Oriane. And whence he might haue
brought some other knightes by whom he might haue had
some hope? But what was I to do? I shoulde receiue punishment
for my fault, and of gods fortune, & that hath bene a woode of
a wofull and a cruel for causing woman.

Belan doth sharply reprove his sonne Remos of treason, and that he, agaynste his fathers promise, besieged Amadis. In the 4 booke the 34. Chapter.

I famous villaine, purst thou falsifie my word in the thing that I haue promised? wretch that thou art, what honour, or what gaine canst thou haue of suche an euill turne and deede as thou hast done? seing it was not in thy power to reuoke my life, if death had called me, and lesse, to haue excused thee of treason, ending that thou hast begonne so vniuersally against the knight that is entred into my land and countrey, vnder the suretie and assurance of my faith. Arte thou hitherto ignorant, that I so nothing that euer should chaunce vnto me, would not do contrarie to my promise: but to my power keepe it, esteeming it more than thee, or my owne lyfe: by the faith that I owe vnto God, it letteth very little that I cause thee not to be hanged at the corners of this place, to be an ensample to suche naughtie fellows as thou art, eniuyes to trust & vertue. Take, take me this villaine, and binde his handes and his feet, and that afterwards they doe beare him to the knight, saying vnto him from me, that I send him the traitour that hath offended him, and me much more, and that I pray him to take the vengeance for he hath that he hath merited and deserued.

The Oration of Belan to the chieft of the armie, presenting himselfe in Amadis name, knowledging that vniuersally he would haue warred agaynst him. In the fourth booke the 37. Chapter.

My Masters, if ye marvel of my coming to you so greatly vnprovoked, I my self haue marvelled of that, that I knowe hath chaunced vnto me, being since the time and age of my knowledg in continuall deliberation to slea and kill him, whom I loue and esteeme this day as my selfe: and thus

Thus it is not to be doubted that the executions of mens wills are more in the hand of God, than in the power of those that will execute them, as I by my selfe haue experimented, for there is none of you (as I beleue) but knoweth me to be the sonne of the valiant and doughtie Giant Madafabul, the Lord of the Ile of the tower *Vermis* whom Amadis slew in slaying Cildadans sonnes, when he raised himselfe to be named the sayre Tenebreus. And for asmuch as naturall reason did incite me to take vengeance, the contrarie hath chaunced, for he with his owne hande hath overcome me and destroyed me.

The lamentation of Queene Brisene, for King Lisuarte which was lost, declaring the mobilities of fortune. In the 4. booke the. 38. Chapter.

Deeftull and fearefull fortune, the hope of the miserable and cruell enimie of the prosperous, haue I now occasiō to praise me of thee: for if in time past thou madest me lord of many Realmes, obeyed and honoured of so many people, and aboue all marriedst me to a mightie and a vertuous King, in one onely moment thou hast caused me to lose him, thou hast taken from me all the ouerplus of my honour and goods, seying that vpon him hung all my toy, and honour, and my life: And therefore I knowe well that thou reioycest to make me paye the interest of my pleasures, the while in tyme past thou hast lent me. But why doe I complaine me of thee, hauing of so long tyme perceyued and knowne that this is thy fashion to doe: at the furthest death shall make an ende of al that thou canst inuent to hurt me, and hauing this hope, I will comfort my selfe, and of thy selfe shall haue the victorie.

and A

The consolation of Gruynden to the Queene & Britons being
too much discomforted for the losse of King Edward. In
the .4. booke the .38. Chapter.

By my trothe Spadam, ye do wrong thus to take that things
to the worse, saying that I haue hearde you recite a hun
dred times, that the vertue of prudence and wisdom can
not be knownen in any person, except he be solicited and trye
ed with tribulation and affliction: so then the counsell that
ye were wont to give to other, is nowe more than necessarie
for your selfe. And is it but nowe o; to saye that ye knowe
that fortune hath two daughters: the one of many is called
good, and the other euill. If the good haue accompanied you
vnto this time, and that the euill hath visite you in hir place,
arme you (as a vertuous prince) with the armour of con
stancie and wisdom, to defende you against hir, and ye shal
see that she will be annoyed to followe you, and shall leave
you: o; else I foresee as touching you, two accidentes and
chaunces mighte at hande, and irreparable: the one, of the per
dition and losse of your selfe, and the other of the king, if at
his returne he doe finde you deade. To saye that he is hidde,
are but wordes, for he cannot be so hidde, but we shal see
ther for him o; haue some newes of him whether he be in
this countrie, o; in anye other: no; his prison o; captiuitie
can not be so strong, but by the ayde of your subiectes, and
the fauour of your friendes and aliaunce, he maye be deliuer
red, and very shortly, if it please God. And thus I beseech
you Spadam, that leauing of the things that to you are hurt
full, ye seeke for newe counsell and comfort, to come to that
that as concerning this maye be necessarie.

A lene

A letter from Queene Brisane to Amadis, praying him to rescue king Lisuard the which was prisoner. In the .4. booke the .38. Chapter.

MY LORD my sonne, if in times past the estate of king Lisuard your father hath bin defended and augmented by your meanes, it is now a better time and season than ever it was to employ your selfe (seeing the rume that is prepared) to keepe and to conserue him in his entire estate, for not lgg since, some of his enimies (as it is very lyke) haue conspired him and imprisoned him, so that neuer a one of vs can tell where, nor whereto; eithe which thing causeth me to esteeme, that without occasion of any greater enterpryse, they haue not premeditated or forethought this treason. And for as much as this thing toucheth you (next vnto me) more than any other, I haue well willed to aduertise you by Brandonius this present bearer, the which hath seene and vnderstanded all, and shall tell you the passion and trouble that I am in, better than I can write it vnto you: wherefore I pray you to helpe him as my selfe, and to aduise you of the rest.

Vrgand doth comfort Oriane much troubled for the losse of hir father king Lisuard, the which was taken, exhorting hir to pacience, and to put all to God: In the .4. booke the .38. Chapter.

MADAME (quoth Vrgand,) I pray you not to discomfort your selfe: knowe ye not that the more that men be called to great tomes, the more they be subiects to receive great tribulations: for notwithstanding we be all of one mould, all bound to likes and passions, equall to death, yet the Lord omnipotent hath made vs diuers in the grades of the worlde, giuing to one authoritie, to other subiection, to some poertie and miserie, to other abundance and prosperitie; and all as it pleaseth him. And therfore madame, compassing and con-
paring

paring the goodnesse that ye haue had, with the evils and troubles that ye are in: the dolour and heavinesse, with the pleasures & pastimes which are past, ye shall haue no cause, so to complayne you, but to thanke the Lord, seeing it is his pleasure. And as touching your father, I know long since what should happen vnto him, but yet I could not remember it: for it was so ordeined by the prescience and so knowledge of God, the which shall suffer him (with the time) to returne to his countrey as well content as euer he was.

The cōplaint of Mastroco, vpon the body of Arcalaus his vnde, whom Esplandian had slayne. In the .5. booke the .5. Chapter.

AlAs Arcalaus my good vncle, how hard is the losse of you to me, in what place soener it should haue chanced: and by a more stronger reason in this my castel, wher I thought to make you good chere and long. Alas after ye had past the floure of your age, and so many daungerous chaunces, and infinite perilles, should it come and chaunce you vpon the end of your old yeares to receiue such a death in my house, the which I esteemed a sure place not only for you and me, but for all my parents and friends. What vengeance may I take at any time of this traytor that so greatly hath offended me: seeing that if I should put him to death a hundred times vpon a day, yet it is lesse than nothing in respect of the euill that he hath wrought me. At least wayes if it had bin Amadis of Fraunce, so renowned among men, or one of his two brothers, or else al three together, my dolour might seeme what haue swaged, for the euill that I should haue caused them to suffer. But what I must needs eue by reason fight with one, and seeing the force that he continually hath done, he should already esteeme himselfe overcome. What glory should I then obtaine of his victorie: Certesle even such, as if I had beaten or overcome a simple woman feeble as he is of nature. And so he unworthy of my presence, shall (if it

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chance that I make but a countenance only to outrage him, increase in glory. Yet chance what chance may to us be, nor of other wills, he must needs die.

The Oracion of Esplandian to his people being in the mountayne defended, fighting agaynste king Armato, to encourage them to fyght strongly, considering that it is for the glory and libertie of a christian name. In the .5. booke the 26. Chapter.

My friends, we be not at this present entred into the adventures of England, where men fight more for fantasie, or vayne glory, than upon any just occasion: but this war that we make against the enemies of our faith, both call vs, not only to do our duetie, but to defend the honour and libertie of a christian name. And therefore I pray you my companions, that every one of vs do purpose to cast feare behinde, and to prefer vertue and manhood aboue all inconueniences that may chance vnto vs, assuring you (if we so do) that before it be day, king Armato and his armie shall well feele that we be not so sleepe as they thinke.

The Oracion of king Lisuard to his vassales and friends, shewing the goodnesse and pleasures that he hath receiued of Amadis, and for this reason and cause he giueth vnto him his crowne and his Scepter, and the right of his realme, and that they for this cause should be his faithfull and true vassales. In the .5. booke the 28. Chapter.

My good vassals and friends, first and of euery I make you vnderstande & perceiue why & wherefore I haue commanded you to come together, I will shew you part of my dangers & fortunes wherein I haue bin since the death of my brother king Palanges, and since it hath pleased the Lord to call me to the gouernemente and rule of you and of this realme, in this time (as I thinke) there are yet many thing, that can remember

remember the danger, into the which both I and my countreies as we thought shoulde haue fallen, when that by the means and subtiltie of Arcalans the enchanter, I was put in the power of those that long before had conspired my death, of the which my sonne Amadis hath deliuered me. And neuer thelesse a while after (by euil counsel) I made sore war against him, the which being rayled (as every man dothe know) fortune enuying my rest, prepared after that, such a banquet for me, that without him being king Aravignes prisoner, I had bin lost for ever. And this yet hath assured me more, for when I esteemed me certainly out of all such misfortunes, a worse than the other chanced me, the which I thought well, considering the place I was brought vnto, to be the consummation of my troubles, and of my life together. But yet the Lord looking with pitie vpon me, sent my little sonne Elplandian into my heauy prison, from whence as ye all might haue bin aduertised, he deliuered me. And as ye see that I am old, and all white, being already threescore and ten yeares of age, the which thing causeth me to thinke, that from henceforth it is time and season to forget worldly things, and to retourne to God, that hath bound me so greatly vnto him. And for this cause, I am purposed from henceforth, to leaue Amadis my sonne to be your king: vnto whom euen now I giue over my crowne, my scepter, and the right that I haue in this realme, praying you all as much as I may possible, that from this time forth ye be vnto him faithfull and obedient, as ye haue bin to me. And although he be married to my daughter, if I knew hym unworthy to rule you, beleue me (my friends) I would sooner haue chosen one to succede me, that had bin lesse vnto me than he is, but that is none of you, that knoweth not his merites, and the line that he descendeth of, the which may this day name him self one of the most noblest, and most fortunate of all the world, as descending of the Trayans, whose memorie shall neuer yeeth, he is a kings sonne, the inheritor of the kingdom of

France,

France, and at this present your father and I leave you him with my daughter your daughter and I shall possess, retaining to my selfe no other thing but the only castle of Mirefleur, where that the Quene and I (by Gods help) shall spend our days religiously, serving our God, as we be bound.

The Oration of Cornellie to Esplandian, the which was foretold of the thing that Leonorine sent him word of, advising him not to take in euill part the answer that Leonorine had sent his father, and that the dissimulation of the love of Ladies ought not to be take as a refusing, in as much as it signifieth most often perfyte and conuince amitie. In the 4. booke the 33. Chapter.

HOWE now my Lorde, be perswaded of so little by my foole words. I know well that the affections and love of men do greatly differ from the passions that the simple women indure when they fall into this extremitie: and know you wherefore ye men do commonly take pleasure to open the thing that ye love, be it by word or by countenance: and oftentimes ye saye moreouer that there is no such thing: and (but in words) the more that the Lady or damsell the which is loved be of a good house, and of great merite, so much the more ye do glory, whereby men know, that not only ye beare them affection, but that ye are loved, and that she beareth you good will about all other: the which is very contrarie to the nature of women, I meane of such as may name themselves wise: for why, the higher that the parents be, the more feare they haue that men should perceiue their amorous passions, and in such sort, that ordinarily they denie with words, gesture, and countenance, the thing that they haue most printed in their hart and mind. And not without cause, considering that the thing which ye seeme to prayse (as ye think that your love is made manifest) both bring vnto them and their hono^r a certayne spot, the which oftentimes they cannot well deface. So then it is more than necessarie to obserue this modestie and con-

knowe in his heart that I will reſtraine my ſelfe to this leaſt ſeing that all my glory and felicitie both hang and depend vpon you, and ſo, that I deſire no greater thing in this world, than that the loue and ſervice that I beare vnto you ſhould be publiſhed every where: to the intent that they which ſhall haue knowledge of your great valure, and of my little merit, may knowe euen then what is in me, to be yours as I am. Thus my Lord, it ſeemeth to me that ye ſhould take in godd part, and greatly to your advantage, the purpoſe that Caſtilles hath wiſſen vnto you, that ye were bound to my Lady Leonorina, and in the preſence of the Emperour: for I anſwer you vpon my honour, that both your affections are reciprocal, and that ſhe hath ſpoken very wiſely, vſing ſuch diſimulation. I ſay not but that ſhe had ſome occaſion to be diſcontented, conſidering and ſeing the waydes which I at other times haue brought hir from you, but that is eaſily amended: And if the amitie & loue that ſhe ſo long hath borne you ſhould be utterly broken (as I thinke it be not) rather moze no, leſſe than a holme that is broken & pieced together againe, the which is moze ſtronger in the place that it is mended in, than in any other. ſo you being preſent and in hir company, ſhall bring together and amend that ye ſhall finde broken: and ſhall make hir to be much moze yours than euer ſhe was. And therefore I would counſell you, that obeying hir, ye goe vnto hir, and eni to morrow, if it be poſſible.

A letter from Armat, the king of the Turkes, to all the princes of the Orient, commaunding them to bring together their force and ſtrength, to chaſe the Chriſtians out of his limits, and to conquer the Empire of Conſtantinople. In the 5. booke the 45. Chapter.

Armat called by the preſcience of our gods immortal in the gouernment and rule of the great kingdome of Turke, frontier and bulwarke of the Paganes lawes, to all his Califfes, kings, Souldans, Admirals, and gouernours of the

the laies that are in the parts of the Orient, standing. And
returning out of prison wherof we are now deliuered. I
thought it good to giue you knowlege, that not long since, they
is come out of the North countrey (as men say) into these
coastes a knight of the line of Bruns the Tropike, hitte
whome our gods haue permitted for our brightnessness
(as it is verely like) to conquere the mountaine Defended, put-
ting to death Matroco and Furion, two knightes renowned a-
mong the best of all the Orient. And that they do, that is far
woorse, dayly increase the number of Christians, and labour
to exterminate and destroy our holy law. For with this
we haue taken armes upon vs, and prepared a strong and
a prouident arme, thinking at the least, to haue them out of our
limites. But yet after that we had kept a long siege before
the mountaine Defended, and had brought it to such exten-
mitie, that they which were within had no more vitayles, he
of whome we doubted not, and the scribe that accompanied
this warre, found a means (by the fauoure of a vile palliard,
one of ours, called Frankish) to enter in, and by craft and
subtiltie to take vs, in such sort, that our arme was destroy-
ed, and we remayned as prisoners in their handes; where
they kept vs for the space of a whole yeare most cruelly;
during the same, our assayes fell from ill to worse, by tre-
son and craftynesse, they be in possession of *Afrike* and of *Galatia*,
two of the best hauens of our realme. The which they should
neuer haue done, without the help & succour of that traytor &
unfaithful Emperour of *Constantinople*. And now they gather
so much people, that without your ayde, we be in danger to
fall into their mercie: a thing that shall be of greata conse-
quence, seeing that we be (as ye know) the frontier and ramp-
pier of you all. Therefore we praye you and admonish
you in our Gods, that as well for the defence of our Lawe,
as for the vtilitie of all the countrey of the East, ye assemble
your strength in so greata a number, that we maye chase
and drive awaye these Christians from our borders, and
conquer

sumpter the Emperour of Constantinople, unto the parties of
France and Englande, the which shall be unto us very im-
portable.

Esplandians letter to the Emperour of Rome, shewing hym of
the great armie of the infidell potestates, sent and prepared
to destroy the Christians, and that for this cause he must
giue help to a thing of so great importance. In the same
booke the 47. Chapier.

M Lord, the danger that I see prepared for all christen-
dom, doth constrain me to sende Enil unto you, by whom
ye may understand at length the greates strength and puissant
armie, that all the kings and potentates of the East, the ene-
mies of our sayth haue prepared at the perswasion of Armas
king of Turke, to come to destroy not onely the Empire of
Grece, but to presse further, untill they haue cleane extirpa-
ted and quenched our sayth and beleefe. And for asmuch as
they whose place and name ye hold, haue bin evermore the
true defenders and protectors of our Religion, and also be-
cause the case doth touch you so nigh, I thinke (my Lorde)
that ye should spare nothing that is in your might and po-
wer, but assemble your forces in all extremitie, and prepare
your battails to help that good prince, the which is the hope-
fuller (as ye know) to you, and to all the potentates that hold of
the laie of Iesu Christ. I haue written likewise to the king
my father, and to the mosse parte of all other Christian
Lordes, unto whom I sende Gandalin. And because I
haue charged Enil to shewe you the rest, I will sende
you no longer letter, but praye you to beleue hym as my
self.

An honourous letter of Rodrigue the great Son of Lique, to the knight of the great Serpent, threatening him for his enterprise, and that he should assure himselfe to be destroyed, and that he would combat and fighte with him. In the fifth booke the. 48. Chapter.

Rodrigue the great Son of Lique, a friende of the gods, most tall enimitie of their enemies, defender of Paganelaw, to thee that dost call thy selfe knight of the great Serpent, greeting. Know thou, that the occasion which hath caused us to passe over so great a sea to come to these marches, hath binne my hope to reuenge the outrages that my uncle Adrian King of Turkie hath receiued of thee, and of thy companions, neuer doing thee displeasure. And forasmuch as we holde our felicitie of the ruine of that enill Emperour, that doth fauour thee in so many enill and damnable enterprises, & as a fewe dayes since, he and his souldiers passe by the coast of our souldiers, so should I be loath, that this misfortune should first chaunce to thee, vntill I made a proofe of thy person and mine, by cause of the renowne that is of thee throught all the world. Thus aduise thee if thou wilt accept the combat or fight of us two alone, or tenne against tenne, or a hundred against a hundred, or in a more great number if thou thinke it good. Swearing vnto thee by all the gods, that they whom thou shalt bring with thee for these affaires, shall haue no more displeasure than my proper person, if it be not of those, that shall be ordeyned to fighte with them, folowing the conuainces that wee shall make. Wherefore make me an answer moztie and meete for thee, and so that thy hono: be not defiled.

Norandel and other his companions letter, for an answer to Rodrigue, accepting the combat and fighte that he offered, with the assurance of the fildes. In the fifth booke the. 48. Chapter.

The knightes and seruantes of Iesu Christ, being now present with the Emperour of Constantinople, for the defence and augmentation of the Christian name, to the Rodrigue Soudan of *Liquie*, condisigne greeting. Thou hast sent to the knight of the great Serpent, a Damself who is called Tienna, the which hath deliuered vs certaine letters whiche were sent to him, the summe wherof conteineth two things: in the first thou doste complaine of the enterprises that he hath made vpon King Amato thy uncle: The other, the desire that thou hast to proue the person against his, or a great number agaynst a greater if he thoughte it good. But in as muche as the knight which thou demandest is not present here, nor in place to make thee answer: we haue aduised to satisfie thee for him, and to accept the offers that thou hast made hym, assuring thee, that there is such a personage in this companie, a kings sonne and nyne other with him, that shall fighte with thee, and with the lyke number of thine, if thou wilt appoynte and giue them the succie of the feldes, nor we will not faile to be in the place established and appoynted.

Letters from Rodrigue Soudan of *Liquie*, and Calafia Queene of *Californie*, to Amadis of Fraunce, and his sonne Esplandian, to accepte the combat and fyghte, to knowe the vertue and strength of the best combattants. In the fifth Booke the 52. Chapter.

Rodrigue Soudan of *Liquie* the mortall enimie of the enemies of our gods, and Calafia Queene of *Californie*, a region rich of golde and precious stones more than any other, we declare vnto you Amadis of Fraunce, and King of England, to your sonne the knight Serpentine, that our defence and comming into this countrey hath bene caused and standeth vpon two pointes. The one is the hope of the ruine and destruction of Chysientis, and the other to assay and to cause you

you to take the renoume that men give you, to be the best
knight of all the world: for too thinke our selves such, that
if ye will take this combat in your owne persons to ours, we
shall cause it to be evidently knownen, that our valiantnesse is
no lesse than is yours. And to the ende that the glorie of those
that wyne maye be manifest, they that be other thowen, shall
remayne in their power, to dispose them as they shall thinke
best: aduise you therefore to make vs an answer by this our
messenger, to whom we haue charged to declare vnto you (if ye
refuse this) that from henceforth we shall haue a iust cause: o
attribute vnto vs the superiortie of all the prynces and fa-
uours that fortune hitherto hath bozne you, and hereafter to
esteem you lesse, than in times past ye haue been esteemed.

The Emperour of Constantinople Oration to Antadis and
other his friends, to aduise and to take counsell vpon the
marriage of his daughter with the yong Esplandian, vnto
whom so doynge, he dothe promise the rule of the Emperre.
In the 3. Booke the 54. Chapter.

Mayesthen, Lords and good friends, the obligation wher
in I am bounde vnto you, is so greate, that although he it
hath pleased the Moide to make me Emperour of all Grece;
yet I knowe well, that it is not in my poure to satisfie you,
not holding all the honour and goods that I haue (next vnto
God) be it in particular, or general, but of you. I am not to be
sore, al thow, and very sadlike and feeble, throughe the paines
that I toke in my youth, following the scates of armes: I haue
but one daughter, the which is the staffe and hope of my olde
age, whom (as I haue deliberated with my selfe) I do purpose
(if ye thinke it good) to marrie to the valiant knight Esplandi-
an, and by the same meanes to remit the Emperre and the rule
of all my countrey vnto him. And to line the more solitarie,
and to separate my selfe from the world, I haue also con-
sulted with my selfe to retire with the Emperesse my wife to
the.

the Monestrie that I caused to be builden, and sheweth
willingly to recognise God, and to do penance for the faultes that
in times past I haue committed. Wherefore my good Lord
and friends, I pray you, if ye all agree to this, to declare it
to me, and you first of all my Lord and brother Amadis, whom
the matter toucheth, as from the father to the child.

The Oration of Lisuard to the Emperour of Trebisonde, pray-
ing hym to shewe him the knight which he armed of hon-
our to receiue at his hande the feates of knighthood. In the .6.
booke the .6. Chapter.

Sir, the high renoume and your great goodnesse, known
through all the world, haue moued my companions and me
to come to your court not onely to doe you reuerence, as the
greatnesse of your maiestie doth merite, but haue esperance
and hope to heare newes of a yong gentleman, the whiche ye
haue (as it is told be) made knight not long ago, at the request
of a Damsell that brought him hnto you. And forasmuch as,
as I neuer had intentio to receiue chivalrie of any other hand
than of his, and that my age dothe seme to haue done more
than it hath done yet, I most humbly doe pray you to tell to
that ye know, that after I haue found him, I may haue of you
that I hope for and desire above all things.

Melies letter to the Emperour of Trebisonde, suauing his selfe
to ouercome and wyne the Christians, and to constrain
them to beleene the Pagans lawe. In the .6. booke the .7.
Chapter.

Melie lady above all spagicians, entrie to the laue of the
Christians, and curious to augment day by day the laue
of our gods. When shalt know Emperour of Trebisonde, that
Constantinople shall be shortly besieged by thour score and se-
uen Princes of the Pagan faith. Wher I personally will be

in take my pleasure to see it borne, and the eull men that
 doe possesse it, and him likewise of to whom all Christians
 shoulde hope to haue fauour as of his refuge and principall
 aide. But it shall happen farre otherwise: for the vnto who
 the daughter is deliuered, hath put hir in my power, and in so
 sure keeping, that neither Amadis hir grandfather, nor yet hir
 father Esplandian (although they were unbewitched) shoulde
 haue no meane nor wayes to succour and to helpe hir. And
 yet that is but little, in respecte of the thing that I intend to
 doe, for by little and little I shall haue the rest of you, to dis-
 pose you after my owne will and pleasure, constraining the
 ouerplus of the vulgar people; be it by love, or by force, to
 turne to our faith: and haue you no doubt of this, for all this
 shall chaunce and that easely.

Erando making reverence to Perion, doth offer him his ser-
 uice. In the .6. booke the .12. Chapter.

Sir Cheualier, I am wholly yours, so that ye maye com-
 mande me, as him that desireth to obey you, for the ho-
 nour of King Amadis, & Esplandian your brother, whose friends
 and well affectioned seruant I am.

A cursed letter of the infant Melia to the Emperour of Con-
 stantinople, foretelling him that he shall receive much mis-
 fortune, and destruction. In the .6. booke the .12. Chapter.

Melia Infant the most cruellest enimie of Christianitie, to
 the Emperour of Constantinople, ruine and intyre ma-
 lediction. Know thou that shortly thou shalt see misfortune,
 the which by myne occasion is prepared for thee, and such as
 neuer the like was spoken off: for with thy owne eyes thou
 shalt see the death of thy people, the destruction of the cuntry,
 a strange manner of death of him whom thou lovest best in this
 worlde, and finally the end of thy life in miserie. It witnesse
 water.

liberall, this fignoure that hang in the ayre over the great citie, untill that a prophetic of Apolidon that remoueth to be fulfilled, haue his effect. When it shall hang be alwaye, and that he seme no moze.

The Oration of Alquise to the Princesse Gricelleria, from hir Knight Lisuard, from whom he presenteth hir a Prince, and the children of the King of Hierusalem, and doth praye hir for his loue to intreate them well. In the .6. booke the .14. Chapter.

Madam, your knight (the which far passeth al other in valiantnesse and in greates goodnesse of armes) doth salute you, as hir whom he desireth to serue all his lyfe, in witness whersof he doth sende you by me the thing that he hath conquered and gotten, since the daye and time that he departed from you, to his very great displeasure and beautinesse. But is, this gentleman, a verie doughtie Prince among the Pagans, and of good right, for he being at libertie maye commaunde in the countrey and land of Liquie, no more nor lesse than the Emperour your father doth in his. And these other are the King of Palestines children, brother & sister, the which he doth praye you to receiue, and dispose as your owne. And also he charged me, to assure you, that intreating them graciously, and as he esteemeth of your goodnesse, he shall be singularly well pleased, for and bycause of the place they are issued out of, and the conquest that he hath done and had of them at his beginning.

The letter of Perion, called the Knight of the Esphete to the Princesse Gricelleria, certifying hir of the great loue that he beareth hir, and also that he feeleth him selfe very fortunate, that he was sent to a lady of so high a price, vnto whom he is ready to obey. In the .6. booke the .14. Chapter.

Madam, I knowe not how I may satisfie the great paine that ye granted mee upon the day that ye accepted me for yours: saying that the best knight of the world should not thinke him sufficient to serue so great a ladye and Princess. And I then perceiue my man that hath done as yet no acte of Chivalrie, being come to such honour, is it any marvell then if my hearte hath desired to take things in hande whether (with reason) it hath esperance and hope to continue in this hyge place, putting farre from hym all feare and perill of death, by the continuall remembrance that he hath of your good grace: the whiche hath so captinated my libertie, that my eyes haue bene incained with the bandes of your fortunate presence, euen since the daye that they sawe the brightnesse of your diuine face. But this prison is hidden in such libertie, that it causeth me to liue, for the raine that I haue to obey and serue you for euer, assured that otherwys my soule (troubled by cause of your absence) should not remaine one houre in this body, passioned and troubled for the great love that he beareth you. Thus Madam, I beseeche you commaunde the thing that pleaseth you I should doe, and hauing pitie upon your poore slave, sende him, by this damsell which is faithfull, your will, beletting him as touching the surplus of the thing that she shall tell you. From him that both kisse the handes of your highnesse in all humilitie.

The answer of the Princess Gricelleria to Perion called the knight of the Esphere, wherein she declareth that she is glad that she hath receiued his letters, reuealing vnto him his amorous passions, and recommendeth vnto him the Damselfell Lisuart, praying him to bring him out of danger. In the 6. booke the 21. Chapter.

The great pleasure that I haue receined with your letters, and the presents the which ye haue sent me by this damsell,

Is.

sell,

glad

fell, haue renued in my beaule heart the annoyances & troubles, the which my soule suffered through your long absence. And beliene me my friende, that were it not for the continuall presence of your person, the which I haue in the eyes of my vnderstanding, it were impossible for me dayly to resist so many assaults the which loue delivered vnto me, euen the selfe same day that ye came mute and dumbe into this court, not speaking one worde to me, nor to no other: but the hope that I haue that ye will shortly returne (as this messenger hath assured me) doth giue me a certaine force and strength to suffer this that I endure without any releasement. But for a conclusion, and to the entent that with moze occasion ye may come to see me as I trust, I pray you to keepe your selfe nigh vnto the Emperour my father: the which will not faile (as I thinke) to bring you with him, his affaires beeing pntly intended. In the meane while I would desire you to assaye and proue by all meanes to drawe and detaine the faire damsell Lisard out of daunger: being certaine, that if ye will be so much for hir and me, that ye shall come to your honour, as the most fauoured of fortune, and of high chivalrie, that is this day among those that weare armes. For the which thing I pray you as much as I may possible for the wealthe of my sister, the which is so affectionated vnto hir, & she cannot live if the Lord do not comfort hir of the beaumes that she hath take, from the day that she lost hir out of hir sight, for night and day she dyeth through lone & desire. And because I haue charged Aluise to tell you the ouerplus, I pray you beliene hir as coming from hir, the which is moze yours than he alone.

A letter from King Armato to the Emperour of Trabsende, presenting him the combat. In the .6. booke, the .22. Chapter.

Armato King of Persia, the mortal enemy of the Christians, the seruant of our gods, and principall protectour of their holy

Woly late, to the Emperour of Trebisond condaigne salutation.
Know thou, that to haile the Citie of Constantinople with thy
countrey at my discretion, I not long ago am come to the
field, accompanied with such a puissance, as every man know-
eth. And because I vnderstand that thou art newly come to
help my enemy, I thought to send and present to thee the com-
bat, which art the principall defender of the Empire of Gra-
ce against me, that am the principall that doth pretend his co-
line. For excuse not thee by thy old yeares, for if thou haue
touched fourescore of thy age, I euen at the houre when thou
wast borne, had knowledge of my nurse. The combat that I
pretend to haue of thy person and mine, is only to get hono-
r, and to p'one with the dint and stroke of the speare & sword
in home fortune both fauoure most of thee or me: therefore ad-
uise thee to make an answer that may be for thy hono-
r.

A letter of Grifilant the Lorde of the Ile Sauvagine to Amadis
the king of England, praying him to enter in like maner into
the campe of battell to see and behold who shall obayne the
victorie. In the 6. booke the 22. Chapter.

Grifilant Lorde of the Ile Sauvagine, servant of the Gods of
the Sea, affectionated and giuen to the ruine of the un-
fortunate Christians, of whome thou Amadis king of Eng-
land art buckler and protecto: Nevertheless that hath not
harmd me so much to the desire that I haue to p'oue my selfe
against thee, as the high chetialrie, wherof thou art renou-
med throughtout all the parts of the world. But seeing that
the principall occasion that moued me to come forth of my
countrey hath bin not onely to help the mightie king of the
Portugales, but to get laube and reputation by armes, and that
thyselfe hath so much fauor to me, to haue brought me to the
time and place, where I haue a means to fight with thee: I
pray thee, that we may enter into the field one against the o-
ther, assuring thee that if my Gods will grant me the victo-
rie, I

rie, I shall esteeme my selfe the most fortunate knight that
 ever was borne, and that most rightfully, having the upper
 hand of thee the head and principall of all chivalrie. And al-
 though the contrary shoulde chance vnto me, yet I should not
 be the lesse esteemed among wise men: for it is sufficiently
 well known, what manner of men, and how many rebou-
 ted personages thou hast overcome: and if the worst fall, the
 honorable death that I shall receiue, shall be a great quiet-
 nesse to my mind, being assured that my life cannot endure,
 being purposed to spare my body little or nothing for the ma-
 iors and combates that shall be from henceforth betwixt
 our men and yours. Graunt me then what thing that I demand,
 and so doing, thou shalt do for me, and for thine hono-
 r.

Letters from the Queene Pintiquinestra to the Queene Cala-
 fie, admonishing hir that she wil fight with hir. In the 6. booke
 the .22. Chapter.

Pintiquinestra Queene of the people that haue no beades, to
 thee Calafie, that dost commaund the strong Isles of Calisfor-
 nie, salutations, such as I desire from thee. I aduertise thee, that
 to cause my valiantnesse to be knowne to those that most
 continually do haunt armes, I haue of late left my country,
 and am come to this camp and helde, where I haue certaine
 knowledge, that thou art newly come to defend him that wold
 entirely destroy vs. And because thou art esteemed ready to
 fight, as much or more than the best knight of the world, I
 haue perswaded my selfe, that if I may overcome thee in the
 campe of battell, that this hono- r should be vnto me immor-
 tal. Now (as me thinketh) the match is well made, of a wo-
 man, to a woman, both pretending one thing, that is, the glo-
 ry and renoune of valiantnesse. Therefore aduise thee if thou
 wilt proue thy force with mine, so that from henceforth, we
 may iudge, who hath better right to weare the crowne of a
 Queene, and the government of women, that can win men
 by love and by armes.

The Emperoure of Trebisondes Oracion to his knights, vpon the agreement of the combat, aduertising them, that he is resoluod to goe and fight with his enimie. In the the. 6. booke the. 22. Chapter.

Right vertuous knights, I bring well assured, that ye alwaies haue had so good and so entire hearts, and honoꝝ in such commendation, that ye were neuer assayed so; as in perill or danger that might happen vnto you: I pray you affectionally to thinke vpon me, what I ought and will beleue of you, that is, that so to die a thousand deatnes, I would not so farre forget my selfe, that my old yeares shoulde be defamed, or to say lesser, put in doubt, be the reputation neuer so little that I gat when I was yong, and better and more disposed than I am now. Certes my heares are white and gray, but the heart is yong and disposed, and the will as good as ever it was. Amato demaundeth combat, he shall haue it, he sayth that he is a friend and an augmenter of his law. I am the most humble seruant of Iesu Christ, the which shall help me, if it so please him, and as I trust in him. Wherefore I pray you as much as I may possible, not to contend or resist any more, whether I shoulde enter into this combat against my enimie or no; for my resolution, is to win, or to die, and let God do what shall please him.

The Emperoure of Trebisondes letter, answering together Armato, Grislan and Pintiquinestra, to aduertise them, that they accept the combat, being assured to obayne the victorie, considering the iust quarrell of the Christians. In the the. 6. booke the. 22. Chapter.

We, by the grace of God, Emperoure of Trebisond, Amadis king of France and of England, and Calise & Lord ruler of the Isles of Californie, wher gold and very precious stones do grow in greate abundance, answering in this manner.

manner to the thos letters that you Amato king of Tosa, Griflant Prince of the Ile Sannagine, and Pintiquinebra the Lady of the people without heads, haue sent vs, certifying you, that our journey into these borders of the East hath bin for the defence and increasement of the law of Iesu Christ, in whome we beleue, and also to destroy those, the whiche are against him. Thus after we had receiued your letters, we haue bin content to agree to the combat that ye demanded, with such weapons as ye shall chose: so; as concerning the campe, we meane and purpose that it shall be before this great Citie, trusting that our only God, (in whose hand are the victories) shall giue vs it ouer you, to the confusion of your Idolles, and greates damage and dishonour of your persons. And forasmuch as this damsell hath charge and power by vs to carrie & to rest with you, as for the ouerp'us, we haue remitted it to hir. Thus much there is, that we sweare by to you, and do promise in the sayth and word of a king, that for the time of the combat, none of our camp shall moue to do you any iniurie or hurt, providing that ye do the like on your side, whereof we will haue assurance and promise by oth, as reason both require.

Amadis Oration to his men, vpon the refusing of the peace demanded of the Paganes, exhorting them to fight strongly. In the 6. booke the 26. Chapter.

So; it is certain that this cursed and reprobated people are descended into these marches, more to offend our religio, and the sayth of Iesu Christ, than the countrey of Greece, or the people of Constantinople: and for this cause I thinke it best, (seeing that fortune hath bozne vs so good a face at the beginning) that we should not put hir far from vs, but by the aide of God to do so much, as to dring these knaues vnto fennes and fountaines of Tartarie, and furthermore, not to graunte them any appointment, or truces as they demand, for if ye beaken

harden vnto them, ye shall certainly not only giue them leysure to assure themselves, but leauing off, they shall recover new force and strength: setting as much by vs, as by bathed hennes, or villanes without shame, and full of cowardnesse. And this I would greatly allow, that we without dissimulation should go and visit them euen at their olde cabbans. And if ye would alleage vnto me, that they are a greater number than we be, there is an answer, that the most parte of them are sicke, in anguish, and destroyed through famine and hunger, and mozeouer, we fight for the sayth of Iesu Christ, in whose hands are the victories, by which both assure me that he will be with vs, and that we should not doubt.

The letter of the infant Onoloria, to the knight Lisuard, taxing him of dissimulation and of fancie. In the 6. booke the 30. Chapter.

Seeing that your vnfaithfulnesse (the most ingratelous man that is among the liuing) is now so manifest as concerning me, that no excuse, be it neuer so well cloaked, can couer the fault of your hart: I forbid you from henceforth vpon the payne of youre life, to be in no parte where I may see you, or once to haue any newes of you: for why it was not for me the which am of such a house as men know, and to whom ye should haue come, to vse dissimulation vnder the colour of service: the which thing both cause me greatly to maruell, that ye were so foolish and hardie to tell me the thing that ye told me before ye departed from this towne, and to send me word of that, that ye charged Alquise last of all to shew me of your parte. Wherefore from henceforth to deteine the simple damselfe, not extending thus your nettes to abuse great ladies, the which resemble me, and complayne them of you, hauing a good meane and occasion to cause you to be put to death, were it not, that by the death of so vnfortunate and so miserable a person as ye are, your lightnesse might be discovered, and my hono^r had and put in doubt.

A letter of Sulpicie king of the Samuagins, to Amadis king of England, offering him the combat, vnder the conditions employed by the foresayd letter. In the 6. booke the 51. Chapter.

Sulpicie king of the Samuagins by the death of our vncle Grisilant of good memoire, whome our Gods do intreate with Ambrose and Nectar) Garfant and Bestrosse our very deere and welbeloued brothers, will the Amadis king of Englande to witte, that we hauing the Gods of forces, and meanes to reuenge as well the death of our foresaid vncle, as the vsurpation that thou hast made vs for the Castle of Roeb, wher thou hast left one to gouerne named Sarquiles, the whiche since thy departure, hath gathered together a greates number of Christians, that are entred into our countrey, wherof haue ensued many and infinit murders, and yet may chance hereafter. But to resist and to auoyde this, we haue thought to presente vnto thee the combat of vs three, againste thee of thine, vpon this condition, that if we be victors, thou shalt reuoke Sarquiles, restoring our Castle into our hands, and al that hath bin since vsurped: and if we be ouerthrowen, the rest of our countrey shall also remayne vnder thy obeyesance, and we shall leaue it vnto thee franke and free, neuer more to quarrell for it: the which thing we woulde not put vnder fortune so variable, were it not for the good right that we haue, and the wrong that thou dost vnto vs. And to the intent thou shouldest not go back from so reasonable things, we sweare vnto thee, and promise in the word and sayth of a king, not to faile in one point: and furthermore to giue thee suretie vnto all, and against all, except vs three, if thou wilt come, or send thither if no, we shall appoint vs to go vnto thee, or to some other place, that thou shalt deuise, providing also, that thou vse vnto vs, like faithfulness, as we present vnto thee.

A brave answer of Mirammolin to Brian of Moniaffer he-
rauld. In the 6 booke the 59 Chapter.

Hercules returne to thy master, tell him that I have not
traverst the seas so much, nor taken in hand the conquest
of Spayne, to retire and draw my selfe backe with threat-
nings: when I was but a little one, they made me afraide with
wolves, but now that I am a king, commaunding men, I
feare not the threatnings of those that I trust to overcome,
and shall haue at my discretion and commaundement be-
foze it be night.

A letter from Vrgad of Cogne, to the knight of the burning sword, foretelling the thing that shall chance vnto him, the which is a certayne affliction scarcely able to be borne. In the.7.booke and.19.Chapter.

VRgand of *Cognie*, greeteth thee knight of the burning sword, know thou, that to retire to another place out of prison, thou or ever it belong shalt enter into a more and a greater captivitie, where neuer slave was put, and thy soule and body shal be so afflicted, that this same sword, the whereby hath oftentimes saved the place that thou art issued of, shall thorough pierce thy body, and within a while it shall be pluckt out by his hands, that thinking to save himselfe, shall restore thee a life worse than a thousand deaths together, & thy martirdome shal endure unto the time that thy fathers house being at a point to fall downe, be holpen and saved by his first possessor: and beloeue me, so; it shall so come to passe, as I haue foretold thee. And to the intent thou mayest credit it, understand, that to save thee fro one mistyng into the which thou shouldest fall this day fighting with a knight of *Quay*, I gaue thee a white sheld, and did aske thee the gift, that afterwarde thou didst graunt me, and didst keepe it, whereof thou shouldest thanke me, because that without my prouidence,

providence, thou shouldest haue saue into a repentance as long as thou hadst liued, as by the time thou shalt know better, and rather traieill not thy selfe, to thinke to knowe nothing, for that should be but lost payne and labour, as wel as to search it of me: let it suffice thee, that I know thee better, than thou knowest thy selfe, and for the hope of a help and succoure, that I trust once to haue of thee, I did beare and shew thee such saue. Go on with the residue of thy enterprise without delay of any occasion that should present it self, perceiving that it is the will of him, whose man thou shalt be in time to come.

Zirfee being prayesed by the knight of the burning sword, doth answer, that he did but his durie, seeing that the property of noble men is to do noble actes. In the.7. booke the.30. Chapter.

In good sayth sir knight, ye giue me great prayeses, for the thing that hath not deserued it, and the which I coulde not but do, without leauing off three principall points, the which all required of mine estate, whereof the first is to knowe in time of aduersitie the pleasure that we haue receyued of our enemie, causing every man to know, that he, whome a man may graciously recompence in season, hath also a meane and a way to reuenge iniuries suffered during his misfortune. The second doth shew it selfe in all ciuill season and of pitie, after as the case doth offer it selfe. And for the thirde, not to trouble the minde at no time, for the noyances and troubles that chance, but that reason and discretion may continually haue dominion and rule. And these three points are notably necessary to all noble men, continually to mainteine firmly and vnmouably their high and great estate: for vertue that dothe not perishe, causeth a man to be muche more noble and exalted, than all the corruptible goodes of fortune and subiect to his passions and mobilitie: seeing
also

also that often times and so much they are given to such as
never deserve them: But it goeth farre otherwise with ver-
tie, for he alone doth obtaine it, that doth a deede worthy to
haue it. Also men by vertue onely ought to be esteemed and
honored, yea and reputed more rich then if they had all the
riches of the world: because that the true riches which pe-
rish not, are the renoume of the good and the noble actes of a
vertues man.

The Oration of Maudan to the King, requiring his pardon for
the treason that he had committed, promisyng, so doying to
obey him more than euer he dyd. In the seuenth booke the
46. Chapter.

S^Y, ye may see in me, how that fortune doth play with such
euill men as I am: nor it was neuer sene, but that one
sinne draweth vnto him another, and the second many moe,
in so much that at the last they blind men so well, that (thin-
king to goe the great way) they fall into the dyted that they
made, whereout after wards they cannot draw themselves.
The which doth now manifest it selfe in me, that (enuyng
the honour that ye dyd to the knight of the burning sword)
found and inuented the thing that I tolde you of him and the
Quene, to drive him from your court, to banish and to obtaine
his place. Well, I was cause of that great enill, and I know
that I merite an exceeding great torment, yet for I beseech
you (preferring pitie & mercie, aboue & rigour of your iustice)
that it will please you to pardon me, causing every man ther-
by to know that my sinne and fault is gracious, and your cle-
mencie and goodnesse very extreme and great, the which shall
turne to your great laude and praise, I and mine remaining
for euer bound to serue you more than any other of your sub-
iectes, in as much as ye shall pardon and forgyue me more,
than all other.

The

The Oration of Queene Baraca to the King of Saba his last
band, praying him to receiue hir into his good grace, and not
to be no more so light to beleue without hearing of both
partes. In the.7. booke the.46. Chapter.

M^y Lord saying this my innocencie is open and knowen,
I beseeche you to receiue me into your good grace as I
was befoze, and to remember another time not to beleue so
lightly without vsing your power vpon the accused, o: euer
ye heare his iustificatiōs: considering how ye haue proceeded
rigoꝝously, not onely against my chastitie, but against my ho-
noꝝ, and the honoꝝ of the house that I come of.

The Oration of Magadan King of Saba to the knight Amadis
of Fraunce, excusing himselfe that he receiued him not as
he deserved, praying him not to take it in euill part. In the
7. booke the.46. Chapter.

M^y great friends, if I had knowen you aswell yesterday,
as I do at this present, I would haue bozne and shewed
you moze honoꝝ: but the griefe that I had of the euill words
that were tolde me of the Quene, caused me to forget all
cortesse, yea and my owne nature, the which is to receiue all
straungers that come to my court gracionly. So I pray you
not to take this faulte in yll part, but to excuse it, and wth
this charge, that from hencefoꝝth I will take payne and la-
bour to amend it.

The Oration of the Duke of Buillon to those of his lineage, pro-
uoking them to take vengeance for the death of his sonne,
and to recover their honour so abused. In the.7. booke the
48. Chapter.

M^y masters, my good friends and alies, ye haue seene and
knowen the dishonoꝝ that the Emperour our place
hath

both purchased, not only to me, but to you all, as well in particular as in generall: and in such a sort, that having no regard to vs, which are so great and mighty, he (as every man both know) hath onely caused him most villaine to be taken; that next vnto me, might haue called himselfe the heade of your armies, and Duke of Baillon, whereof I haue so great dolor, that I die a hundred times in a day. And as concerning you his good parents, I beleue certainly, that nature both to please you, that your hart both blede, and that this wound shall blede, and continue as long as you or yours shall haue the name of gentlemen: but yet if ye will follow mine aduise, we shall not defer the time of vengeance so long: but I shall glad you mean to recover our hono^r so greatly abased, that shall turne you to glorie and great profite.

The courteous Oration of Branzahar Prince of Clarence, to the knight Birmartes, that would fight with him because he had slaine his people. In the .7. booke the .54. Chapter.

Knight, thou hast now gotten so great hono^r, that the glorie thereof shall remaine with thee for ever: and although this thing was against my will and minde, and that my hart could not content it selfe, for the losse of myne that I loued so well, and whom thou hast slaine: And although I am called to reuenge them, yet considering that this their misfortune chanced by thy onely valiantnesse, doing the thing that thou shouldest doe to get a name among wise men, I could not re-
fraine my selfe but to vse curtesie to thee wardes, as reason commaunded me, saying thee to be wery, without a sword and a horse. So that if I had the better hande of thee (being prouided and well horsed as I am) such a victory should rather turne me to blame, than to any glorie. By meanes whereof, I loue much better to be on my feete, and being equall in armes, to let fortune rule and extend hir hande to whom of two it shall please hir.

Birmartes

for the promise that I made to these three Kings, I will
not to leave till the warre taken in hande against the
other traitors were ended. Therefore may I please you to ex-
cuse me, kissing the hands of your highnesse in all humilitie.

The Oration of Abra to his brother Zair Soudan of Babilon
demanding whereof his annoyances doth procede, to give him
a remedie. In the 8. booke the 2. Chapter.

Alas my Lord, from whence may this accident procede?
I praye you not to bide the occasion any more from me,
I swearing vnto you by the faith that I owe you, that if there
be any thing, wherewith I may give you any remedie, I will
not spare my life for you: for why it can not continue, for you
suffer as ye doe.

The Oration of Abra to the Princes and Lordes being in the
Soudans Zair his brothers court, declaring vnto them the
vision of the foresayde Soudan, and perswading them to
take in hande the combat against the Christians. In the 8.
booke the 2. Chapter.

Excellent Princes, and great Lords, it seemeth that fortune
doth present to you all, one meane and way (seruing our
gods) to augment their lawe, and to make lesse & diminish
that, by the which they are misapprehended. And to declare vnto
you, that I speake not without reason, ye shall vnderstand
that the great God Iupiter & Mars appeared (one of these nights
past) to your good Prince Zair, to herof the euill doth come that
doth hold & trouble him. And they haue threatened him verie
sole & reproved him, saying they called him not to such a high-
nesse, to let the faith of the Christians to increase, and not to
care for that, in the which he liued. And because he would not
wholly fall into their indignation, but to command you in-
continently to enterposse the conquest of Trebisonde, by elsse
that

that he can be thought to be in such confidence. That passing the
rigorositie of fortune, we should come late to repentance.
Thus if we will obey them, executing their holy will, we
shall be sure of the victorie, and Zair shall marry Onoloria the
Emperours daughter, of whom I spake unto you: of these
two shall come so compleat a knight, that shall be not bright-
er among the starres, than his renoume that be from the Ori-
ent to the Occident among men. And this is (Princes and
Lords) the cause, for the which the Soudan your soveraigne
King hath caused him to be called for this day, purposing as
touching his part, not to shewe himself any other, than most
humble and most obedient to gods will, trusting that of your
parte ye will not be tardie in so good a worke, but cause your
high balliantnesse and chieftie that is in you, to be knowne
thoroughout all the world, ye shall follow that is predestinate
unto you, of the which I may beare witness, for althoughe I
be but a woman yet should I be very displeased, that so glo-
rious an enterprize should passe out of my presence & sight.
Thus honourable Princes, make ye together a resolution
upon this, that your king intended to shew you with his own
mouth, if the will that he seeth, had not forbidden and let-
ted him to speake, purposing wholly to ensue and follow the
inspiration of Iupiter, and your good aduise, trusting in the
faithfulnesse & zeale that every one of you hath (as I thinke)
to the encrease of his honour, the which shall be your
wealth and advancement.

A letter from Abra in the name of Zair his brother Soudan of
Babylon, to the Infant Onoloria, of whom (being very amo-
rous) he hath much to hope his good grace and favour. In
the 8. booke the 7. Chapter.

Madam, I pray you as much as is possible, (receiving this
letter) to consider howe Zair the Soudan of Babylon the
king of the Pagan Princes, and the most mightie potent
that

that is this day upon the earth, doth make himselfe to beauen
with the seruice of the god of loue, the which being entu-
sely to declare vnto you the paine he endureth to be yours
hath esteemed this holinesse to write this word vnto you, & to
cause you to vnderstand, that his seruitude that he beareth is
diuine motioned, and by the inspiration of Venus sonne: the
which appearing one night among all other to me, represen-
ted to me the excellencie of your beautie so lively, that he
wounde me, the ruler and Lord of Lordes, and that all my
lyfe haue bene free and without subiection, to become ser-
uant and slave of your good grace, the which thing I require
you most humblye not to denie mee: but waiving the great-
nesse of my estate, and the noble bloude whereof I take my
beginning, to vse me as I deserue: assuring you that
that hauing this fauour, I shall esteeme it more than if the
rest of the whole worlde toke me for theyr naturall Lord: and
yet more if I myght receiue some Iuell or some sleue of you
to weare, ending the combattles that I haue set forth, to ob-
taine your perfecte beautie, the which far passeth all the most
excellent that hath bene or maye be for ever: kissing for the
surplus a thousand and a thousande times your diuine and
white handes with all reuerence.

The Oracion of Abra Zair sister to the Infant Onolera, expou-
ndyng vnto hir the vehemente loue that hir brother dothe
beare hir, the whyche oughte to moue hir sweetely to in-
treate hym, and to take pitie of his torment. In the eyght
booke the. 7. Chapter.

I Paruell (Adam) how it is possible that with so great beau-
tie and wisdom that is in you, rigour and disdaine maye
haue any parte. Ye haue (as I haue vnderstanded) tenderly
regarded the letter that the woman my brother hath writt
vnto you, and the euill that he suffereth in loouing you so per-
fectly, as he hath certified you. I pray you for gods sake to re-
uer

that his life, if ye be long such cruelty towarde him, will be short, and that ye shall lose (in loosing of him) the best and the most affectionated servant, that ever ye shall get, and me also, the which hath merited more greater punishment for the wrong that he hath done you, in loving you (if it may be cald wrong) than you him: for why he neuer thought but to obey and to please you, and I for to find some remedy for his unmeasurable passion, the which hath bin the cause why I have sent you (by one of my women) the thing that hath been somewhat better, (as she hath reported to me) contented you.

The answer of Onoleria to Abra Zairs sister, reproving him of his foolish enterprise, and that if his brother make any further suite, she will cause it to be repenged. In the 8. booke the. 7. Chapter.

I thinke Spadame, that it should sufficiently ynough have satisfied you that ye have done already, without charging me a new, and so, that if I have had some occasion of griefe or annoyance against your brother, to have bin on my part so much forgetfull. Now, where ye thinke to errate him, ye accuse him the more, and do cause me to thinke, that ye doubt that I feele not my self to be the daughter of so great an Emperor, and to be extract and to come of such blood, that I had rather neuer to have bin, than for any thing to defile the least part of my honour. And therefore assure him that causeth you to use such wordes, that I, if he continue in this foolish suite, and you in your importunitie, shall aduertise such a one, that in aduertising me, shall complaine of you, and of him, even as ye merit and deserue.

The Oracion of the knight Birmantes, to the Repente of Trebisond, wherein he aduertiseth him of the will that he hath to fight in the honor and favor of my lady Oriane, whome he esteemed the most perfect in all thing that is in the rest of the world. In the 8. booke the. 9. Chapter.

Right mightie and excellent prince, the representation
that I beare of hir that hath not hir peers in perfect beu-
tie, doth remoue the fault from me that I might haue recei-
ued, not doing (at my comming) the hono^r and reuerence
vnto you, that your highnesse merited. And so: to declare the
cause that moued me to come to this your court, ye shall vn-
derstand sir, that I purpose to mainteine and vphold against
all men, that my Lady Oriane the Lady of all beaultie, prin-
cesse of *Apollonia*, doth exceede in perfection all the most excel-
lent of the worlde, as I hope to proue by armes, vnder such
condition, that he the which will assay it, shall be constrain-
ed, if he lose the daughter of any Emperours or king, to
beare hir in picture, as I do this, the which ye see that I, if I
remaine vido^r, may set his tablet in y^e range of other, whom
I haue conquered and wonne. And also where I should haue
the worlde, I should from henceforth be inforced to leane off
my enterprise, without making any more quarels for y^e beu-
tie of my louer, to the prejudice of those that haue any entre-
prise. Therefore sir, now that ye haue vnderstanden my will
and mind, if there be any, that will furnish and fulfill the co-
ditions recited befoze your excellencie, he shall find me to mo-
roto without this palace, ready to receiue him.

The Oration of Zair Soudan of *Babylon*, to the Emperours of
Trebisond in the which he hauing vaunted his fortunate
conquests, doth protest that by and by he will be baptised,
trusting that afterwards the Emperours will not denie him
his request. In the .8. booke the .11. Chapter.

Right mightie Emperours, I esteeme that it is not of late
that ye haue knowledge of the kingdomes and great pro-
uinces, that I haue subdued and brought to my crowne,
since the time that the Gods called me to rule the best parts
of *Asia*. And leading and in my owne person conducting my
inuinible armies these long ioyneis during, I prouer the woe
my

my selfe to be farious no; should fall; but (having no respect
to the perill of heat, cold, nor of long time, nor of any other
danger that presented it selfe,) I have freely and at will suf-
fered them all, as the least of my souldiers, and in such sorte,
that I (fortune favouring) have made fifteen great kings my
tributarie, of the which the most part have followed and ac-
compained me into your court, where they be as yet. And I
have bene taken all my life for the most fortunate prince
that ever bare Scepter, but all the prosperitie that I have
received in times past, is little or nothing, in respect of one
that ye shall understan, and whereof I thinke that both you
and all this nobilitie shall marvel. It hath pleased God the
creator, to have kept me in this your great citie; and there-
with to give me the kinde welcome of the true sayth, that
you Christians do observe; and in the which I do intende to
live and die, having no greater displeasure in my heart, but
that I have deferred so long to do it. And to the intent ye may
see by the effect thereof, that I speake not in vayne, be and
be, and in the presence of this assemble and company, I will
first, and all these princes my friends will receive baptism
& be baptised, trusting that within a while after (losing your
accustomed liberalltie) ye will not deny me the gift that I
shall pray you to grant me.

The complaint of Zair Soudan of Babilon, for the loss of
his honor, the which had left him to equaint his youth Laland.
And he complayneth sore of his unsayfulnesse and faulte
committed by him. In the 8. booke the 11. Chapter.

A heavy thought sayd he, that with frise and burnes
teasing with fyre and what my soule and my spirit. Alas,
what shoulde I do, being come so late, and to do evill a wor-
ke, that another hath gathered the fruite, and I only have
the sight of the tree, another hath gotten the spoyle, and
entire richesse, and I am yet to enjoy the least gummelle and
favours.

fauor, that man may as can esteeme. Wherfore they being
 deprived (as I am, both of the flower, & of the fruite together)
 do I thus trouble my selfe, and for her that (after the ensam-
 ple of a she wolfe) both leaue me, and chuse Liford, for his
 dayning me a seruat, to make hir selfe a servant and a slave,
 and to giue hir to him, lasting by this meanes the best thing
 that was in hir. For why, a mayde to say well, a virgin and
 chaste, is like a Rose, being ioyned to the sayre Koster, recei-
 uing no hurt, neither of beaust, nor of the iniurie of the time,
 the dauning and albe of the day full of death inclining to her
 fauor. And by this occasion and desire, they do ayd and com-
 fort amorous yong ladies that do make garlandes, nosegayes,
 and coronets to adorne their heads withall, and to apparell
 their little tetes, or round small aples, (planted and set vpon
 their tender stomaches) do gather and possesse. But she is not
 so soon taken from hir Greene haunch and maternall nu-
 rishment, but that by little and little she loseth hir grace and
 beautie, that caused hir to be desired both of God and man. In
 like manner the Lady or Damself, leauing the flower of her
 virginittie to be ranished of other, the which she should haue
 more dearly than hir goodes, or hir owne proper life, vntill
 utterly alter the price, that caused it to be esteemed, and the
 good will of those that beare hir good affectis and seruice. But
 what? It is very like, that she taketh little thought, or none,
 seeing that she dothe continue and is beloved of him, vnto
 whome she hath hir so liberall of hir body. Ah cruell fortune,
 fortune ingrate and blind! Liford alone doth triumph in a
 bundance, and I die of necessity. Is it then possible that she
 at any time will be agreeable vnto me? Should I thus suffer
 my body to perishe and consume, and furthermore to require
 feeding at a persons hand, my eyes shall sooner be than my
 affection that at any time returns to hir againe, nor is there
 reason. And yet that euill man which both procured me
 this iniurie, and torment, shall pay the cost, causing him to
 lose (if I may) his life and his honoꝝ together.

A very chaste answer of the Infant Gradaflea to Lisuart, to
whome she sheweth his lightnesse, and protesteth howe she
would that hir conversation should be chaste with him. In the
8. booke the. 15. Chapter.

I god sayth my friend (quoth she) ye are (as farforth as I
can see) greatly deceyued, and therewith ye do me wrong, so
extreme and thinke to diminish my payne with a certayne
shame too unfortunate for my honour. I pray you faire sir,
nener to haue your Grandaflea in such opinion, to thinke by
hir, that the forces and strength of loue be sufficient to cor-
rupt hir chastitie, not hir chaste will, & vertues: these things
being only reserved to marriage, and not for the sensual appe-
tites worthy to be blamed. Also that I knowe wepe, is not
to see my selfe frustrate of my intention, but only for the con-
sideration that I haue, that ye shall not as long as ye lyue,
come to the thing that ye haue vnder the shadowe to mitigate
and sweetely to ease the euill that tormenteth me presumed
of me. For ye may be certaine and sure of this, seeing that O-
noria onely both merit you, that my will shall neuer haue
more power vpon me, than I haue ouer it, the loue that I
beare you continuing with my chastitie, and my certain hope,
my desire vnercuted, and my frauell in repose and rest: no
searching no nother thing but your continuall presence and
company, with the which I shall feele in my selfe more glo-
ry and contentation of mind, than if I had the enter fauours,
great goodes, and prebeminences, that all other kings and
princes of the earth may graunt and giue me. Wherefore I
pray you, that this honest amitie, and ordinarie loue that I
desire with you, be not refused nor denied me: but to suffer
me for ever to solace you vnder this pretext and condition,
that the faithfulness that ye owe to my lady your wife, be in
no wise corrupted, but so certayne and sure, as if she ordina-
rily had you hanging vpon hir necke.

Lisuart doth prayse the excellent answer of Gradafles, and the great vertue that is in hir, not suffering hir selfe to be deceiued by foolish loue, for the whiche vertue he dothe verye much esteeme hir, and doth declare that he is ready to obey hir demaund. In the .8. booke the .16. Chapter.

By Godspadame (as farre as I may perceiue and knowe by the things that are in you) the woorks of God are great and wonderfull: and it should be ill and hard to be belieued, without one saw it and vnderstood it, that in the person of a damsell yong and fayre, might be so much force and vertue, y^e which truly do merit you the first place amōg them, whose renoume doth as yet liue this day. The which doth cause me to esteeme much moze the constancie which is in you, than that of the Romaine, the whiche with ioyfullnesse of heart burnt his owne arme. Also the crueltie that he prepared for himselfe, is not comparable to the torment that ye haue with led, and will suffer for the loue of me: for he that I speake to you of, outraged only in one of his members: and you the example of all Chastitie, haue suffered (to saue your hono^r) not your arme only to be burnt, but through force of loue, the heart, and the body where the gentle soule, and the spirit so perfect doth repose and rest. By the occasion whereof, I promise my selfe full well, that there was neuer knight so bound to any Lady or Damsell, as I am to you, in so much that I may haunt my selfe, that fortune hath bin moze fortunable to me, than to any of those, byinging me so low, to exalt me in an instant to so high a degree, preparing the occasion to cause me to be of the most sage, fayre, and chaste princeesse of the earth so perfectly loued, and so, that with god right I shall mainteine against all, that nother the renoume of Amadis of Fraunce my Grandfather, nor the hardinesse of my father, and much lesse the high actes of the knight of the burning sword (whose valiantnesse hath already compassed the world) cannot reasonably be made egall to my good houre and fortune,

time, that I reioycing do feele in me, and with so great difference of the honorable loue of two the highest Ladies of the earth. And as touching that ye demaund of me, said he, whether of I my selfe should haue first required you, I graunt it you with a very good heart, reputing your companie so vantageous and gainfull to me; that I will neuer let you agaynst your will, so that force and prison constrainie me not.

Niquea princeesse of Thebes letter to the knight of the burning sword, declaring vnto him, that being aduertised of his vertues and great valiantnesse, she hath taken affection vnto him, and desireth to marrie him. In the .8. booke the .18. Chapter.

Niquea princeesse of Thebes, and whome the Gods haue aduantaged in such perfect beaultie, that no lady nor damsell of this time is to be compared vnto hir; giueth salutation to the noble, greatly renoumed, and right valiant knight of the burning sword. Know therfore that his excellence, of whome I haue not as yet bin sene, nor looked vpon by any man liuing, for my presence is forbidden them, and my beaultie no lesse preiudiciall, than the venemous sight of the Basiliske. By the occasion whereof, they haue me close in this strong towre, accompanied with women only, the whiche it hath pleased my father the Soudan to giue and appoint me. But that notwithstanding, the renoume of your valiantnesse and good grace hath so flouen and so spread it selfe here, that it hath made an entier and a whole conquest of my heart, for your wealth only, and the hurt of all other: and yet without altering herein my honour in any thing, marriage only (keepeing the thing that ought most to be kept and commended to all vertuous Ladies) shall giue place to my contentation, & to the goodnesse y^e ye ought to desire, being so fauoured of fortune, y^e she shall cause you to loue hir, & to be amiable to hir whom no other but you only doth merit to serue.

E.g.

There

Therefore receyving the houre and time that the Gods have reserved for you, I pray you incontinent as ye have receyved and red my letter, to come and see hir that no man could see but to his disadvantage and certayne evil, having al that is good in hir, dedicated unto you, and that to ioyne together the paragon of all beantie, with the excellence of chivalrie. Busando my feeble dwarffe shall tell you the rest from me, whome ye may beleue, (if it please you) as my selfe.

Niquea the Princesse of Thebes aduertisement to hir dwarffe Busando, to keepe secret that she would shew him, bycause it is the thing that toucheth his honor. In the .8. booke the 18. Chapter.

M^Y little Busando, I have other whyles promised thee, that thou shouldst be the first that should be partaker of my dolours, and to whome I would shew the cause of my heavinesse, and that because of the confidence and trust that I have in thy faithfulness. I being a servaunt as thou art, will not from henceforth keepe from thee the secret of my heart, trusting, that putting it into thy hands, thou wilt faithfully keepe it, without disclosing of it to any living creature, yet (first or ever I begin) I pray thee to consider, how sharpe and how vehement the force is, that constrained me to tell thee, seeing that nother shame, nor greatness of mine estate, could not satisfie my honestie, untill the arrowes of love did so wound my heart, that the wound being already putrified the remedy is immortall and incurable. I say this, because that my life is not only in peril and danger, but my owne honor, the which thing is worse. Therefore my Busando, I pray thee to have before thine eyes, the confidence that I have in thee, knowing full well that who so delivereth his secret to another, to him is committed the thing that he ought to keepe more verely than his owne affection. And so thou shalt have in remembrance as well to hide my thought, as I have had paine first to open it unto thee.

The answer of the dwarffe Busaneo to Niquet, assuring hir so to be his, that he would not to die for it doe the thing that should offend hir. In the.8.booke the.18.Chapter.

Pardon me (Madam) for ye doe me wrong, being in doubt that I am any other than obedient to your will. Also I would sooner chose to die, than for any thing to transgresse it, beseeching you moste humbly to beleeue, that your Busando hath no more power vpon himselfe, than it pleaseth you to giue him. So then, commaund him hardy all that shall please you, and with so much faith, that he shall keepe it so close as though ye had shewed it to no other but to your owne soule, esteeming me to be so greatly beloued of vertue, that she as touching me shall overcome all things that I may thinke to be contrarie vnto it.

The Oration of the knight of the burning sworde, to Lucelle the Princesse of Sicily, declaring vnto hir, that he is vehemently wounded with hir loue: humbly beseeching hir to feele in hir selfe this great amitie, and to haue pitie of hys payne and dolour. In the.8.booke the.21.Chapter.

Would God Madam, that loue had as well employed his forces and strength vpon you to my aduantage, as he hath willed to do towarde me, making me wholly yours, and so greatly affectioned to honour you, and to serue you, that if all things went by reason, the flames that burne my beanie hearte, shoulde be the meane to giue me suche quiet and rest, that you your selfe (feeling the thing that causeth me to suffer) would blame your selfe, to esteeme, and thinke your selfe so cruell. But seeing that my euill houre dothe consent that I alone should suffer, I esteeme the trauel fortunate and luckie, if it content you, trusting that (I knowyng my selfe such as touching you) wil haue pitie vpon me, if not shortly, at least waie in time, trusting so in your goodnesse & honestie,

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that

that ye (knowing that ye are the cause of my martyrdoms) will not be so cruell, as to suffer suche a knight as I am, and onely bozne in this worlde to obey you, and to please you in all that ye shall thinke good to commaunde hym, to dye so miserably and wretchedly.

The answer of Lucelle to the knight of the burning sworde, causyng hym to vnderstande, that she beareth him as good affection as she maye in true and faythfull amitie, and to marrie together, if she maye doe it. In the. 8. boke. the. 21. Chapter.

Ah, my friende (quod the Princesse) holde say you that to me: thinke ye that I holde you so farre from reason, to thinke in your minde, that I would knowledg the seruices that ye haue done for me, to be things vnmete for my honoꝝ: Beleeue me that ye shall not linc being deceiued in the loue that ye beare me: for I loue & esteeme you so muche, that if all the Monarchie of the world were set on the one part, and you alone on the other, and that the one and the other wer at my commaundement, I would accept and chouse you for my onely loꝝde and husbnde, rather than to remayne ladie and empresse of the rest. And this is it that canseth me to be very sure, that your heart both not desire, nor would not thinke vpon any thing wherof my reputation might haue any blur, or the least blame that any man might presume. Likewise I will sweare vnto you, that no other but you, shall at any time possesse my heart, for it is and shall be yours, as long as I haue life in my body, so will you well.

The knight of the burning sword's letter furnamed Amadis of Grece, ansvring to Niqueas letter, aduerfing hir that he is redy to come to see hir, seing she hath graunted him his good grace, the which shal cause him linc content. In the. 8. boke the. 22. chapter.

Spadame

Madame, I haue receyued the letter whiche it hath pleased you to write to me by this bearer, and reading it, I by & by felt my heart inclined to doe you all the service that shall please you to haue of it, desiring no greater goodnesse than to see and to enjoy your presence, being well assured, that my eyes receiuing this fortune, that your two sweet and pitifull eyes shall haue compassion of the euill that I suffer for the thing that I neuer offended. So that I, ye giuing me a certaine parte in your good grace, shall lyue contente, and you obeyed and honoured by him, vpon whom you haue entier commaundement, the which desireth you to doe so much for him, as to suffer and to set an order, that he may see you, and kisse your diuine handes, recognising the grace and fauour that ye haue shewed him, sending him worde of youre will by Bufande, the whiche he shal take payn to accomplish, even as I haue prayed him to shewe you by mouth, to whome ye may beleue if it so please you, as from your most humble and obedient seruant the knight of the burning sword.

The complaint of Onoloria for the absence of Lisuard, and therefore she prayeth him to haue pitie of hir extreame dolour, and to come vnto hir. In the 8. boke, the. 36. Chapter.

Alas my deare friende, wherevppon thinke ye now: to leaue hir thus alone, and not fauoured, whose esperance and hope is moze than halfe dead. For as the shadowe doth augmente at the departing and going downe of the Sunne, and rendereth terrour, obscuritie and darkenesse to fearfull and not well assured heartes, in lyke manner feare (you being absent and out of my syght) dothe holde me so assailed, that it forsaketh me not one houre, but dothe what it can or may, to cause me to leese you and my lyfe together. Therefore nowe I my sweete syght, and my onely son, advance you & come to giue clarence to my spirite, whiche is
nowe

not to be obscured and buried with mortall noysomnesse, that the first newes that ye shall heare of me poore woman, shalbe (as I thinke) the desperate ende of your Onologie the which doth no lesse serue you, and call you to hir helpe and succour, than she is easie and ioyfull of your libertie and deliuerance.

The Oration of a Trumpeter to Queene Liberna from the people of *Abernis*, praying hir to excuse them, and to pardon theyr faulte, that they haue committed against hir Maiestie. In the .8. booke the .31. Chapter.

Madam your humble subiects constrained by the violence of *Abernis* to take armes and to warre against you, beseege you in all humilitie, to receiue them from henceforth vnto your good grace, and to forget the faulte that they haue committed against your maiestie, vnder this charge and condition, that in time to come, they shall be faithfull and obedient, so much or moze vnto you as other subiectes or vassalles the which are in other prouinces and countreys.

The Queenes answere to hir people, declaring that wyth good heart shee dothe pardon them of theyr offence, vpon the hope of theyr amendment. In the .8. booke the .31. Chapter.

My friends, seeing ye haue taken this iourney, ye shall finde me a gracious Princeesse and as affable, as *Abernis* was vnto you greuous and vneasse. I know wel enough that many of you were seduced and forced to make warre, & that manye a one also forgot themselves moze than they shoulde haue done. Yet that notwithstanding, vpon the promise that ye haue made me, and in the hope that I haue of your amendment, I am ready to make you a generall pardon, and so intreate you from henceforth as a good and a vertuous Quene and Princeesse ought to intreate and gouerne hir good and faithfull subiectes.

The Oracion of Quene Liberta to the knight without rest, causing him to vnderstande, that she is so taken with hys loue, that he hath all power vpon hir. In the .8. booke the 31. Chapter.

Promis you knight without rest, that considering the great valiantnesse that is in you, and the goodes that I haue recovered by your meanes and occasion only, I am purposed to cause you to leaue the name that ye beare, and to giue you such might and power vpon me, as a Lord and spouse may take vpon his wife and louer. For I confesse, that there was neuer princeesse, nor no other, so taken with loue, as I am towards you, although that in a manner ye are vnknown vnto me.

Abra the princeesse of Babilons letter to Lisuard, reproching hys great cowardnesse, that he killed hir brother Zair, whereby he hath shewed that he hath cleane forgotten the loue that she did beare him, and that she therefore will sacrifice hir selfe to death, for to celebrate the remembrance of hir foresaid brother. In the .8. booke the 34. Chapter.

ABra princeesse of Babilon, seruant of the souerayne Goddes, and enimie to those that are against them, to thee Constantine, and Prince Lisuart, murderer and rauisher of the spouse of the blaine lande of Babilon, leauing and forsaking it by the death of the most noble Zair, Orpheline of his royall cheuierie, and made bare and spoyled of hir hope, to recover any more such another Lord. Tell me ingrate, is this the reciprooke loue wherewith thou wast bound to me, giuing thee knowledge of the goodnesse that I desired and wished thee: Is this the recognising of the election and choise that I made of thy person, to be my Lord & spouse: Is this the fruite of my esperance and hope, that thou dost then put me in, whē that in y^e presence of so many princes I required thee to vouchsafe to take me to thy wife and perpetuall louer: hauing thee so well

well printed in my heart, that thou shouldst not depart from
 thence, as long as life should last, but shouldst be resident there,
 to nourish my desire the better, that I haue to ruiuge & death
 of my wel beloued brother. But alas, who would euer haue
 thought that the fearefull sea should haue bin consecrate with
 his body and sepulture? Certesse I beleue that the sea is ig-
 norant, that she hath bin drowned in the depnesse of hir wa-
 ters. For if she had knowen it, it is very like, that the tra-
 uersers would already haue triumphed, yea in communication
 with the soueraigne beaueus, holding themselves honozed,
 to enioy his blood and diuine body. And if the sea be not yet
 aduised, nor the earth as yet hath not perceined it, it would
 not haue delayed hir complaintes and dolours so long from
 the soueraigne Gods, to haue and to recouer hir spouse and
 hir iust possessor agayne, that hath bin vsurped from hir do-
 mination, and put into so contrary an element: whereof per-
 aduenture may chance in time to come continuall warre be-
 twene hir roundnesse & the depenesse of the abismes, each of
 them pretending the reioyning and gard of his prince and
 magnificent dominator and ruler. But if these two do com-
 playne, the fire and his element will not holde their peace,
 but shall complayne them for euer, thzough the regard and
 consideratiō of the sacrifices that the gods hoped for, if he had
 dyed and deceased vpon the earth. The ayze then is alone,
 that doth enioy the thing that thou dost possesse, that is, the
 assurance of the death of Zair. Also he was present and occu-
 pied in the conflict betwene the infernall furies, the which
 during the battell vomited out bymston and filthy stinches
 by the mouth of an infinite sort of canons and other artille-
 rie. But alas alas, what vengeance shall be done for him, for
 whome the ayze, the earth, and the fire shal at sometimes feele
 his absence, and the deepe waters gloye for the possession of
 his body: yea and other truly, than it, at thy death, at & end I
 say of my life, seeing me thus depzured of my Lord & brother.
 At the end (I say) of my life, bycause that cruell lone will not
 suffer

suffer the vengeance upon thee, but that I must sacrifice my selfe to adorne thy death, that shall make myne very happy and fortunate. So shall thy funeralles be entirely celebrated by the death of Zair and of me, to the end that fortune make them egall at the victorie, the which she would haue granted thee, not only in the life against knights and beasts most cruell, but in the death that she shall procure thee, that as long as she shall liue desiereth thee, the which shall be no longer, than thou shalt be resident in the worlde, that by such and so straunge crueltie the desire of my vengeance may be executed.

A letter of Zahara Queene of the mount *Caucasus* to Lisuard, contayning that she is come to *Babylon* to marrie Zair, but finding that Lisuard had slayne him, she desyeth him. In the 8. booke the 35. Chapter.

Zahara Queene of the mount *Caucasus*, Lady of all *Hiberia*, victorisse of great prouinces, of the *Sarmates*, *Corces*, *Hircanie*, and *Massagetes*, to thee Lisuard the Infant of two soueraine Emperors of *Greece* and *Trebisond* greeting. Know thou, that the renoume of the stout *Soudan* Zair, hath caused me to come from my countrey that is farre hence, into this greate Citie of *Babylon*, trusting to haue giuen him the possession of my selfe, and of my kingdomes together, my immortall glory continuing upon his name. But after that I knew that fortune whiche sometimes was his friend, had suffered his blood to be shed, leauing me by this meanes and so, euer without a husbände, that there shoulde remayne no other that myghte come vnto the merite of my highnesse, beinge suche a princeesse as I am, and indued with the beautie that the Goddes haue giuen me, by whose aduise, the mariage of vs twayne had bene consummated, if misfortune (as it hath done) hadde not sayde agaynst vs:
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but what better impediment or let that unkind fortune hath done to my destinie, yet it cannot hide nor quench the glory of Zair, his death being revenged by thine. And to some thereof, I desire thee as touching thy person and mine, and with what weapon thou wilt choose, the campe being before the palace of the right puissant Emperour of Trebisonde. And to the intent thou despise not this combat, because thou art presented by a woman, I do open unto thee, that the custome of Saracens hath gotten and procured me the possession of chivalrie, and the name of a knight, and in such sort, that the victorie that thou shalt obtayne upon me, (if thou obtayne it) shall be very noble, because of divers other that I have won upon many as valiant as thou art, the which have proved the force and strength of my armes. And thy auncient glory shall be nothing the lesse, (notwithstanding the good countenance that fortune hath borne thee and shewed thee hitherto) but greatly aduanced, having the upper hande of such a Queene, and so mightie as I am, and that desireth to extinguish (to his power) this cruelnesse, wherewith the beautie of thy eye can overcome (as men say) and conquer the high Ladies and damselles that see and behold thee.

A letter from Lisuard to Abra the Empresse of Babilon, wherein he sheweth the causes of his comming to Zairs country, and the good cause why he slew him: and he declareth the good affection that he beareth to the foresayd Abra. In the 8. booke the .36. Chapter.

Sueraygne Empresse of Babilon, and of the Partes, Lisuard of Greece, Infant of Constantinople and Trebisonde, and the servant of Iesu Christe, both greete you, and honoꝝ you as your highnesse both merite. We shall vnderstand right honorable Lady, that the imperiall blood of Greece toynded with the glorious and invincible Englands, hath brought me to the place where truly I have founde the meane to revenge

things the intent is that I receive by the prince Zair. In doing whereof (and with so good and so just a cause) I thinke that I have not offended the great obligation wherein verily I am, (so) the love that ye say ye beare me) greatly bounde unto you: Also the desire to do you humble service, is not, as concerning me, diminished in me, but as long as I shall live, I will be yours (as I am) without altering the fidelitie that I have boyn to my Ladie Onoloria my deare sister and wife. Nowe (madame) somewhat to answer the letter that it pleased you to write unto me, and specially upon that ye complayne you of the sea, that may glozie in it selfe, having in it the bodie and the blood of the Prince Zair. I thinke (sayng the better advice) he could not have receyved a more glorious sepulchre, being honoured (as ye doe publishe it) with so great a multitude of waters, whiche (after your iudgement) should esteem him more than their own Neptunes. And if heaven will ravish him out of the abysses, to place him more higher, who can wishe him better? Certes, the one and other are more meete to lodge him than the earth, whereof he hath lost the possession, yea he should thinke it too little to containe in it selfe, the bodie of him, whose vertues and valiantnesses are inenarrable and innumerable. Thus (madame) I beseech you most humbly, to diminish your passions, whiche thyng reason shoulde sooner doe, than the tyme, knowing you to be as sage and as vertuous a Princessse, as any in all the world. By the occasion whereof, I have, considering the latter lines of your letter, conceived more pittie of your evil, than of any feare of the thrething that ye threaten me withall, to pursue and to seek my death: the whiche chauncing to me by your meanes, ye shall be but easily satisfied, and shall see if ye lose me, the best and the most affectionate servant that ever ye shall have, and so ye shall fynde me, where and when it shall please you to employe me or commaunde me, without sparing of lyfe, and a doleyn (if I had than) in obeying of you.

The answer of the Infant Liguard to the Queene of *Caucasus* letters, by the whiche he dothe aduertise hir of the receyte of hir letters, and that he accepteth the combat, and remitteth to hir the choyce of armes. In the eight booke, the .36. Chapter.

Right highe and myghtie Quene of *Caucasus*, I haue perceyued and knowne by the briez and letter, which it hath pleased you to sende me, that the occasion of your commyng to *Babylon*, was vpon the hope of the marriage that shoulde haue bene betwene you and prince *Zair*, whome I caused to passe by the file and edge of my sworde, saying that throughe his death, ye wyl lyue a widow at all pointes, bicause there is no man liuing worthie to haue you. Truly madame, the highnesse of your estate, and the beautie that doth accompanie you with this valiantnesse wherof ye are renoumed, doth right well merite, that men shuld esteeme you such a one as ye are. But I wil neuer easely consent, y^t ther are not other Adzinees, Lords, and knightes pough and as good or better than *Zair*, to iorne with you in marriage, and to satisfie and supply his default. As concerning the rest, I promise you, that I am soze displeased for the combat and fight that ye wil enterpryse at al utterace & assaies against me. For ye being but a woman, are moze to be feared for your great beaultie thā for the force of your armes, considering that I am moze accustomed to put my life in bazard, & to serue you & other lyke vnto you, than to defend me & to fight against them. But yet seeing that in regard of this, ye woulde be rather taken for a valiant & a hardy knight, than for a swete & a gracious damsell, desyng me as concerning your owne person and mine, I accept it And to reserve apart the obligation that I owe vnto your seruice, I remitte vnto you the elction and choyce of armes. For I trust so much in your natural goodnesse, y^t you your self, shal be wonne of your self, without seeking the victorie vpon you, wherby I may rather defend my self against these

that have occasion to enterprize to assault me. As concerning the campe and other things required by this proud knight, they shall be granted you as the hath of your parte demanded them. The time shall be fiftie dayes hence, to the intent that with ſolemnitie of ſo glorioſous an enterprize, my marriage may the better be celebrated and honored.

Niquea the Princeſſe of Thebes letter to the knight of the Burning ſworde, by the which ſhe praiſeth him, and doth labour to inſinuate hiſſelf in hys loue, and to come thervnto, ſhe ſendeth him the portraiture of faire Ladyes. In the eyght booke the. 40. Chapter.

Niquea the Princeſſe of Thebes, giueth and ſendeth ſalutatio to the knight of the Burning ſword, moze valiant than anye other that euer bare armes. Your excellencie ſhall vnderſtand, that I haue receined the letter that ye haue witten vnto me, and I haue heard at length the credence of this my faithfull Buſando, & the newes of his high chivalries; that hath ſo often environed and compaſſed the world: ſo that my paſſioned and tormented heart ſhall take no reſt, untill my eyes haue enjoyed his preſence, & be the glorie of my ſight. And to incite and prouoke you the moze therevnto my onely Layde and friende, I ſend you the portraiture of the moſt perfect Ladies, that be at this day in all the world. Among the which ye may know whether the gods haue ſet in me any advantage aboue them, and the goodneſſe and good fortune that is in you, ſo be beloved as I loue you, my ſight beynge inuiſible vnto all other, and deſiring but ſo much, that ye onely ſhould enjoy it, ſo; whome I am reſerved, as I haue giuen charge to this dwarfſſe to tell you from me, and to bring you at thys time without any longer delay.

The

The knight of the burning Swordes letter to Lucelle Princesse of Sicilie, aduertising hir, how that pursuing the vengeance of the dwarffe he was caused to carrie in the spoyled and inhabited lande. In the .8. booke, the. 43. Chapter.

MADAME, Since my departing out of Englands, pursuing the vengeance of those that had outrageously vsed the dwarffe (as the damsell reported to me in your presence) fortune which at all purposes dothe turne upside down the enterprises of men, hath so retarded my returne and comming to you, that passing ouer many strange countreyes, I am come to this inhabited lande, where I founde this faire companie in the estate as she may declare vnto you. But so muche there is, that I esteeme not that this aduenture was granted me from heaven, but vnder the fauour to be yours. And seeing that in verisimilitude I am suche a one, and that by your meane I live, it is reason, that the glozve and grace of all my enterprises be giuen and ascribed vnto you. And if they should be of too little merite to be offered vnto your highnesse, yet I beseech you most humbly (madame) at least way to receive the good will that I haue to serue you, thinking my selfe moste fortunately recompenced, if ye will so fauour me. And so muche as I haue prayed and desired this fortune and sage Dame, to tell you the rest, it may please you to credit and to beleue hir in my name: beseeching the greates God madame, to keepe you in health, and a right long and fortunate life from the spoyled and inhabited Ile, the thirtieth moneth, and sixte daye of the Moneth. Be your right humble and obedient and affectionate seruant for ever, Amadis of Greece.

The answer of Lisuard to Abras damsell that was come to de-
fye him. In the .8. booke the. 48. Chapter.

DAMSELL, ye shal report vnto your mistresse, that she ought to content hir selfe with that that is past alreadie, seeing the
the

the danger and the little righte that she hath in hir quarrell,
 that in place of steepe of reuenging hir shame, she shall
 make it and hir annoyance therewith if god be iust. And ther-
 fore it were better for hir to ioyne clemencie with reason, than
 to continue in an euil & pernicious displeasure. Where-
 with she purchaseth me. But seeing she is so stiffe in hir opi-
 nion, and finally because she shall not esteeme me other wyse
 than I am, I promise hir, that she shall not only haue suertie
 of the campe and felde because she demaundeth it, but in all
 other things that she shall esteeme meete to doe hir pleasure
 and service: for although she doth trauell all that is possible
 to cause me to leaue my life, yet I will not leaue off to take
 paine to honoꝝ hir, and to serue hir as long as I shal haue oc-
 casion and meanes to do it.

The knight of the Burning sword dothe accuse Lisuarde of
 Greece to haue falsified his promise to Abra the Princesse of
 Babilon, and that vniustly he slewe the Soudan Zair, and vpon
 this he doth present him the combat. In the .8. booke
 the .48.

Soueraigne Prince (said Amadis of Greece then) the accidents
 and chaunces of fortune be such, that oftentimes men doe
 haue themselues moze constrained (by obligation, than by
 their will) to doe that they ought to doe, as presently I maye
 experyment and proue in my selfe, whereof the perill of my
 enterprise hereafter shall be witnesse, seeing that I being but
 a simple knight, and vnknowe both of name & of armes haue
 bene bolde to demaunde & require campe and to fight against
 the most comely & valiant Prince of the earth: trusting that
 if I be overcome, the glozie of the victorie gotten vpon me by
 you, can not redound vnto me but to my honoꝝ, keeping com-
 panie with so many other moze esteemed than I am, and of
 whom ye haue the vantage. And when the houre and tyme
 shall staue vnto me, be it neuer so little, God knoweth in
 what

Aa.

And forasmuch as I shall part forth from hence forthwards the
rest of my life, I shall be the more bounden to you, I will maintaine that
ye haue (against the better hope thereof, I will maintaine that
binde you) obtained not onely the loue, wherof ye are indet-
ted to the Princesse of the Perses, and layed as concerning
the gift that ye promised hir in the presence of so many Prin-
ces and Lordes, but also shedding the noble blood of the Sou-
dan Zair: and for this cause I beseech you at all assayes to
the end that either by your heade or myne, your ingratitude
may be manifest, and that the death of the Prince Zair, Sou-
dan of Babilon hath bene too vniustly enterprised by you and
your fellowes. And for as much as after the right of com-
battes, it is my dutie to chuse the helpe, I declare vnto you,
that it shall be before this palace in the place where I haue
seen in time past a womā enchanted (as men told me.) Pur-
uey for the rest, as vnto you it shall seme best.

Lisuard doth answer Amadis of Grece, the knight of the Bur-
ning sword, praising him for the modest defiance that he
hath made him. Afterwardes he dothe excuse him of the
charges imposed and laide vnto him, finally he doth accept
the campe presented, and doth make the election of armes.
In the 8. booke the 49. Chapter.

SP knight, the gracious communication, and the honest fa-
ult of the defiance that ye haue vsed against me, hath not
giben me lesser estimation of your person, than of the val-
lancelle that I certainly beleue to be in you, for such curtesies
are commonly accompanied with high and stout hearts. And
for as much as I repeat you such a one as ye are, & that it may
be (though euill information) that it may be hurt to your hono-
rably, and offense my iustification, I am content that
ye first vnderstande before the things go in veritie and truth,
to the intente that vnder an euill quartrell ye lesse not the
thing, that other wise (though the ballancelle that is in
you

shall be easy to be conquered with equitie. There is no-
thing more certaine, no; I will not denie it, but that the prin-
cesse of the Partier demaunded a giste of me, the whiche I
liberally graunted hir, but every man doth know, that men
shoulde not, no; are not bound to giue o; demaunde more thā
is possible, for the possibilitie failing, the obligation and pro-
mise taketh no place. Abra required me to marie hir, and I
was bound already, so that it was not in my power. As con-
cerning the death of hir brother, whereof she is so heauie, by
God and bicause Zair went aboute and did treason, and that
that was naughte, the whiche he inuented against my Lorde
the Emperour, the Emperesse, my ladies their children and o-
ther, she hath more reason and cause to complaine hir of by
hono; than of the chastisement y he, as it is to be presumed
receiued by the diuine iudgement of God. And yet I will
well confesse, that for the loue of hir, I desire that he were yet
alīue: but seing that his daies (fighting like a good knight) are
at an end, and that she hath receiued the crowne and Empire
of Babilon, as a sage & a vertuous Princeesse as she is, I thinke
that she shoulde forget hir teares and quarrels, and to take
reason for payment without desiring thus my head to sacri-
fice it to the vnrighteousnesse of hir brother. And to the veri-
fying of the same, I will take paine (sauing my selfe) to haue
yours at such mercie, as ye be desire mine. And to doe this, I
accepte the defiance, and the fīelde by you presented. The
armes are these accustomed among knightes of hono;, shjeld
& speare, & the day, this day senennight for your solace: for I
suppose that ye are sore trauailed, bicause of the long iourney
that ye haue made. The iust and the right God be the keeper
both of the hono; and right of him of vs two, vnto whome it
pertaineth.

As.ij.

Zahera

Zahara the Queene of Cambydoth submit hir selfe to doe (hir honour saued) the wil of Lisuard after the conditions of the combat, in the whiche she (as she saithe) was ouercome. In the 8 booke the. 49. Chapter.

The truth is, no; I will not denie it, but that by y^e comnant that we made on the day that we fought together, he that of vs two should lese his armour, shoulde remaine as ouercome, and be bounde to doe the will of the victor. All you my Lordes doe knowe what chaunced. And althoughe that fortune hath done so little for me, as to take from me that was in hir handes, to giue it you, yet for all that I will not denie you the rest of that, that I doe owe you, for doing y^e thing otherwise, the stroke at the entry might be attributed to such a fortune, that it shuld redounde to my greater disadvantage, not fulfilling my promise to him, vnto whom I owe it. Also the gods will not suffer it, but rather send death vnto me. For notwithstanding I am but a woman, yet I knowe certainly that neither ro;be nor naile can so constraîne or close the thing that they will fasten it vnto, to holde it stedfast, as faith doth straightly hold a gentle spirit with his line or corde indissoluble. And for this cause (as I haue learned) the olde and auient painter bid paint hir with a white linnen clothe, declaring thereby the purenesse, which may not nor oughte not to be despoiled with anye spotte, or perill, be it neuer so straunge and dangerous. And this is the reason, whereby I submit me wholly to your will, purposing to obey you, so far yet, as my estate and honour shall permit and suffer it. Now therefore aduise you what it pleaseth you, that I shall doe.

Lisuard doth answere Zahara that she ouercame hir selfe, and dothe set hir agayne in hir libertie, and for all recompence he requireth hir amitie. In the eyght booke the. 49. Chapter.

Madame quoth Edward, I thinke there is no princeesse, nor
no other that hath wel considered our combat, that doth
not esteeme the victoꝝy that ye giue me, to procede of poure
owne voluntarie will, and not of my force and strength. For
(as I haue oftentimes told you) it was you your selfe, that
ouercame you and not I. And so this gloꝝy that ye attribute
vnto me, doth retourne to you, and it is reason that it be as-
sociated with your good and entier libertie, without any or-
der apointed by me otherwise than it shall please you. We
haue it then, and enioy it as befoꝝe, requiring of you no other
recompence, for the seruice and goodnesse that I desire and
wish you, but that we may continue friends: assuring you
madame, that of my part I (as concerning you) as long as I
live shall be no nother, what euil or displeasure so euer it be
that ye haue purchased and sought for me.

Escariana the Empresse of Rome (comming to king Amadis)
doth shew him in few words, how that Florestan deliuered
hir out of the hands of the Pyrats, and in recompence there-
of, she demaundeth him to hir husband and spouse. In the
8. booke the. 52. Chapter.

Belæue that few of you (most excellēt princes) be ignoꝝant
of the cruell death of the Emperoure of Rome Arquill, and
of his sonne the Prince of *Neppis*, by the occasion wherof, the
imperiall crowne by the right of successiō perteineth to me.
And yet that notwithstanding fortune not being cōtent with
the iniurie & inhumanitie committed by those that touch me
very nigh, assaied after y^e to giue me yet another charge very
euil to digest. That was, that the Emperesse my deere & do-
lorous mother, belæuing to saue me from the tyrants & the
blurpers of my goodes, brought me by sea into a place, where
that not only I and she fell almost into the perill of leeing
our liues, but of our honoꝝr it selfe, with the greatest shame y^e
euer chaunced to any poyꝝe lady, or vnfōrtunate damsel. The
which I had neuer auoyded, without the good succoure and

of Florestan hath perswaded, the whiche hath done so much
for me, as to haue inuited me; and brought me agayne vnto
your hands my Lord, whom I pray you most humbly I may
find good, & agreeable, if so be I haue chosen him for my Loide
and husband: for it is reason, (seeing that he hath taken the
care and payne, and with such honest and frendly amitie for
me,) that he haue the enioying of my goods, and of that that
dependeth thereof.

Amadis doth answer Esclariane, and doth accord to hir demad.

In the .8. booke the .52. Chapter.

In good sayth my niece (quoth King Amadis) Florestan my
nephew is the sonne of a good father, and he himselfe a
knight of so great merit, that ye could not appointe you in no
place better. And I greatly thanke you, that ye loue him, and
him also, that he hath shewed him selfe so curteous, and so
ready to serue you, as he hath done. We require him of me for
your husband, & I agree vnto your request, & pray you both,
that it may be done euen now, without any further delay.

Amadis of Greece taketh paine to perswade Abra, that she shuld
take in good part the thing that the Gods do send hir, and
to hope for better in time to come. Afterwardes he prayeth
hir to pardon Lisuard, seeing also that he with his honoure is
come forth from all the combats and perilles that she had
prepared for him. In the .8. booke the .53. Chapter.

Madame, I beseech you (vssing your wisdom) to take in
good part such things as are sent you after the will and
kind of Iupiter, vnto whome we must obey without mur-
muring. And where as ye may committe your selfe, and fo-
low this counsell, for time being prompt and industrie, may
chance to turne hir wheele, and ye that come at the last to the
thing that ye if ye be gouerned by reason, most desire. For o-
therwise

neither you, nor the Gods should desire it, nor it
 should not be granted you by our Gods, the which are iust,
 and of whom both hang the selfe iustice. And to the end ma-
 dame, that ye should not excuse me to speake without rea-
 son, ye know that to overcome himselfe, is a worke that hol-
 leth more of the heauens, than of humanitie: and yet it is
 easy vnto vs, if we will giue our consent. Forget then I pray
 you, this heauinesse, the which cannot but annoy you, & trouble
 you, and reioycing your selfe in your troubles, take & things,
 not at the worst, but to the best, as much as ye may possible.
 For it is a comely thing to do, yea and at all times, when one
 hath occasion to see to the vertue that man hath in himselfe.
 Neuertheless I perceiue very well, that seeing your deuoti-
 ons are cleane turned, it is vnto you a despise and a dis-
 pleasure that cannot be borne. But what ye cannot then to
 moue destinies, nor stay the course of the least planet of
 Heauen, seeing then that the will of the Gods is such, will ye
 strike against them? They haue suffered the death of your
 brother, they haue conserued and kept my father, they will
 frustrate you of your enterprises, & sayd: his will ye breake
 the ele with your knee? For the Gods take (madame) to get the
 remembrance of the euill that ye desire & doth him, and doe
 so, that he may so much reuenge you, as ye of your parte
 are his but little, I am sure that with his minde, ye shall get
 more laude and praise, than by the paines that ye make to
 annoy him. I haue sent him to be hartly despatched him of the
 combats and strikes ye prepared for him, ye haue caused his
 forces to be experimented and proued by me and other, the
 issue wherof hath bin such, that ye should do your selfe to see,
 if ye give not place to reason, having so many wayes for to
 see the reuengance of the death of Zair, wherof ye haue had
 so little fruite, that each that thing alone ought from hence-
 forth to mortifie both your payne, & much more your pa-
 tience, thinking to haue reason.

Abradoth answer, that notwithstanding the counsell that Amadis of Greece gave him be right, yet it is impossible for him (although the Gods would it) to accomplish it: to this ende that she will purchase the death of Lifuard as much as she can or may. In the .3. booke the .53. Chapter.

The King (Lord Amadis) ye are not out of purpose, to say that ye haue said vnto me: also it is easy for him that is whole to counsel the sick. And neuerthelesse, euen as many (during the grosse feuer) do find the tast of water better, than the hope of life: so will I wel confesse, that notwithstanding the thing that ye counsell me be right and according to equitie, yet it hath no lively part in me, nor disposeth me not to follow this good aduise. And although I should feele some goodnesse, yet I promise you I would sooner take payne to write it out, than to keepe it in my heart, being so resolved in the enmitie of Lifuard, that if I cannot cause him to leaue his life, he shall die as I may. And soasmuch as all my euill and hope lyeth there, I haue by this point began to complayne me, and to answer you, not by the entrance of the purpose: and communication ye helpe me. But by the end that ye made, and yet with the time, I shall well satisfie both the one and the other. Ye say that it would wel become me, and that I should and must obey without murmure to the will of the Gods. As touching that, I promise you that they may sooner depriue me of my life, than they may take that from my vnderstanding, that is imprinted & better graven than euer was any writing vpon copper or white marble. Wherefore from henceforth Iudge my steadfastnes & constancie such, as I surely paint it vnto you. It is true that I am not ignorant (as ye haue put me in remembrance) that I cannot command neither superiour things nor fortune his selfe. And yet I knowe very well, that his whole being mortall (as ye recently haue told me) that she may turne some day, & to be as gentle to me, as she hath bene contrarie. When I maye play another personage, and

such a one, that the instant death of my brother may be re-
venge, & my self content, & no sooner. In the meane while, I
will not breake p eeles with my knee, but desire only to employ
the forces of my bodie, and of my spirite and minde, to satisfie
my intention. Alas, at the beginning I saue and had his ac-
quaintance, that hath after wardes so greatly offended me. I
would neuer haue esteemed, that of so great loue, there might
haue come forth so great and perfit hatred. I loued him more
than my self, I sought his alliance, more than any other mans
that liueth o; that line: and now I hate him more than death,
and I will pursue his ruine more than my proper health:
paying you (LORD Amadis) for a resolution, seeing that com-
plaints cannot resuscitate and reuiue the dead, and that ven-
geance doth somewhat discharge the heart, neuer to speake
more to me of him, for his name, and the remembrance that I
haue of him is so odious, that I as oft as he presenteth him to
my spirite, suffer but too much ruine. For this cause it is cer-
taine, that as long as I shall haue life o; meanes, his life shall
not remaine in safegarde. For if it continue long, yet shall I
cause him either to be slaine, o; to be destroyed, yea and yet
your selues should shew your strength to dispatch him.

The Damself that deceytfully had brought Lisuarde, Amadis
of Greece, and Gradaflea (after that hir embushment was dis-
covered by Queene Zahara, and she brought to prison to
Trebifonde) doth recite the maner and cause of the treason,
afterwardes she requireth, that if they will shew hir no mer-
cie, to put hir shortly to death.

ALas my Lordes, men say commonly, that the most shor-
test follies are best, and that it is much better to assure
one vengeance appoynted with long deliberation & meanes,
than to hast it without consideration of the dangerous issue
that might chaunce, whereby shame encreaseth to him, that
thought to quench and to suage it. The which thing may now

be pleased by the misfortune that is chanced to my soueraigne
 Lord the King of Crete: for he thinking to reuenge the death
 of Sulpice and his brethren, the whiche Lisuarde, Pirion, and
 Olorius put to death, hath lost his owne. And he was the first
 that this invincible Queene destroyed with y^e stroke of an ar-
 row. But he with so little consideration began to reuenge the
 iniurie, y^e he promised him was done by whome I spake vnto
 you, (without finding of any proper occasion after hys owne
 mind) vntil one day among other, knowing me to be craftie &
 malicious, as I am, he declared vnto me what he thought,
 praying me on my part to giue him counsell. The which thing
 I promised him to do, and when I was aduertised of the great
 assemble and meeting that they made here, I purposed my en-
 terpryse such as ye shall vnderstande. Which it was, that I cou-
 selled him to sende me towards you with feyned swordes, and
 so forged, that they shoulde breake euen at the first stroke that
 they shoulde be occupied. And because I would forget nothing,
 I led these two dwarfes with me, so wel appoynted, that they
 should assay the spears of the two knightes, y^e which I shoulde
 deliuer them at the tilte, and to leaue them as soone as they
 shoulde see them ready to enter in, as they could do full wel. The
 three wherof I spake vnto you, was the ambush where my
 king was present with his brother, & ten other knightes, that
 incontinent shoulde assaile my pigeons, I call them my pigeons,
 whom I purpose to take and deceyue vnder the shadow of pi-
 tie, the which I disguised vnto them in your presence, so that
 all the purpose that I spake vnto you of yester day, was false
 and only inuented and found to take either king Amadis, the
 Emperour, Esplandian, or some other of their linage, as it shuld
 happily haue come to passe, if that fortune, or (to speak better)
 the soueraigne Gods had not willed the contrarie. For the king
 of Crete willing to make sure his enterpryse, had brought with
 him about a thousand chosen knightes, the which I cannot tell
 by what Amazons, were belovd in pierce, of wh^{ch} they doub-
 ted but little. For they would neuer haue cared for it, if it had
 not

not bene for the report that was brought them by his spyes,
the which the king had ordinarily in this towne. But what
is become of them, I cannot say, but I will say vnto you, that
if our purpose had taken place, the will of the king was such,
that he woulde haue caused two knightes, the which I had
brought from hence to haue past ouer the sea, to assay & proue
to haue wonne through their puissance, the Castell of *Racke*,
and *Lica*, not long ago vsurped vpon king Muton his brother,
and then to haue cut off their heades, and haue sent them vnto
you. As touching the rest of the fortune, ye knowe it as well
as I, therefore I will holde my peace, praying you, if ye en-
me to pferre mercie aboue my faulte, to giue mee the
shortest and readiest death that ye may possible, the which
shall well content me, seeing that my *Lorde* and *Prince* is
departed and dead.

Abra complayning hir selfe of the enmitie and wrongs of Cu-
pido. In the. 8. booke, the. 57. Chapter.

Absir, they that haue not experimented your forces and
power, do thinke them (as I beleue) farre other than they
be, I pray you most humbly either to take from henceforth a
name conforable to your woorkes, or the deedes like vnto
your name. For why, as concerning my selfe, I haue more
cause so name you the God of enmitie, and of misknowledge,
than that that ye apply & appropriate to your selfe. Also the
other Gods haue had (as we thinke) great wrong to suffer
you to haue some iurisdiction and power, to vse it so as ye
continue: seeing that the propertie of a God is godnesse,
iustice, mansuetude, pitie, liberalitie, and amitie, where-
with he recompenseth his seruantes, and ye your ministers
cleane contrarie. And seeing it is so, how can ye excuse you, or
cause any reasonable persn to find your vniustice & cruelnesse
good, that ye haue vsed against my brother: or with what ar-
mes can ye honoz and adorne your triumph, that a C. times
in a day hath giuen me death, not to haue power, and to be

able to die. But alas, what doe I say: to whom doe I awake?
 or howe will I thus contestate or enter into reason with him
 that hath none: Certes neither your eyes nor you were ne-
 ver bounde, but to excuse your fault vpon the blindness that
 is in you, attributing to you vpon this occasion such iustice, or
 (to saye better) such pleasure as is agreeable and pleasant
 vnto you.

Lucelle doth grievously complaine of Amadis of Greece, that
 forsaketh hir without offending him, in the .8. Booke the
 63. Chapter.

Alas, was there euer Damselfe more vnfortunate than I
 am: or that hath a greater occasion to complaine hir: ha-
 ving a feyned louer set in the place of perfite amitie, within a
 while to forsake me and moche me: But alas, where is now
 this promise so oftentymes swozne, and those feigned teares,
 that you Amadisto intrappe me, hath so oftentymes shed vpon
 your face in my presence: Ah, ah, ye euill man, one day ye re-
 puted me for a Venus, that rested (as ye assured me) in your
 heart: but now the payson being manifest, I see clearly that
 she is the Venus that ye auauined you of. The which thing
 shall cause me as long as you shall liue to esteeme you slouth-
 full and vnfortunate, to haue taken so great paine and plea-
 sure to deceyue me. Therefore all thing truely and well con-
 sidered, ye should (as me thinketh) haue a respect, that I being
 the daughter (as I am) of so great a king, deserved to be other-
 wayes entreated of you, and not with such mockes as ye haue
 done me withall. But I vnderstand full well, that as yet ye
 will take a glorie, whereof I shall complaine me for ener of
 you, and of the loue which I now abhorre more than euer I
 had it in reuerence. For as there is no pleasure that can bee
 made equall with the perfite amitie of two louers, so there is
 no hatred or impaciencie, that can more trouble the spirit than
 this ielousie, without which, all other martyrdome that
 minglet

mingled it selfe with the sweetenesse of loue, is not (as many thinke) but a multiplication of loue, and a true inticement: wherewith she utterly destroyeth hir selfe. An extreme thought or thyng, causeth water to be the better accepted, and long fasting giueth meate a better taste. Also the goodnesse of peace and rest of the minde, cannot be sounde nor esteemed of him, that hath not experimented the strong, cruell, and hard warre that suspicion doth make. The absence of a friende is sometimes well suppozed and borne withall, so the hope of a newe ioy at his returke: And one excuse, one disdaine, one refuse, one euill looke, one light discontentation: but after that hypocrisie and falsnesse is knowne to be in the heart that one esteemed saythfull, it is mosse certaine, that there is no martyrdome, nor no displeasure that tormenteth a man more than where sayth and true amitie make their habitation. Alas my Amadis, founde ye euer in me any other thing than affection and good will towarde you? Did I euer thing were it neuer so little, to cause you to be discontent? By my God, ye doe me wrong.

The Oration of Abra to the Princes and people of Babilon, complayning hir of the death of Zair their Prince, incyting them to take armes, as well for the death of Zair, as to resist the Christians. In the .8. Booke, the .65. Chapter.

— Air the last Sommer had enterprised a iourney to Trebisonde, trusting with a perpetuall peace and amitie to take and to make an aliance, and to marie the Emperours daughter. But the euill houre succeeded so, that the Souldan frustrated of his intentio lost his life, as it is manifest to euery man. Therefore my Lordes, there is not one of you, vnto whome such an iniurie doth not redounde, your Prince being so euill entreated, and finally slaine, and with his bande whom I my selfe had chosen and elected for my Lorde and spouse. Cruelly the loue that I bare him, hath bene euill recompensed, plucking

king out the blood out of the bellie of so noble a Prince of the
Babylonians, and of an infinite of other your friends, parents
 and kinsfolke. And in such a sort, that if you well considered
 how all is past, it shall be founde, that either your fathers, or
 your brothers, or your cousins in particular and general haue
 bene meate vnto the monsters of the sea, their bodies being
 depriued of all honourable sepulture, and buried among the
 waters of the deepe Abismes. Shall this iniurie be forgotten
 at any time? Shall the name of *Babylon* be made a fable vnto
 all those that shall heare men speake of their mischiefe? Shall
 the iust vengeance be ended without doing of any other thing?
 Ah ah, ye stout Kings, I aduise you by our high and mightie
 Gods, that euerie one of you take his armure, not onely to
 cause it to be knowne throughout all the worlde, that ye be
 the dominators of all Princes that doth offende you, but the
 scourge and chastisement of all nations. The Christians (as
 it is reported to me) do assemble themselves, & cause a bryte
 that they will come and finde vs, and chasing vs out of our
 proper heritages, proclaime Axiane the sonne of Zirphee, Em-
 perour of this Monarch. But if ye will beleue me, we shall
 set them farre from their accountes, and go to pꛛeuent them
 and to set them so: wards, entring into the Emprye of *Trebi-
 sende*, the which being sacked and destroyed, we shall passe on
 to *Constantinople*, where that fire, and the edge of our swordes
 shall be the executors of our vengeance. sparing neither king
 nor man, woman nor child, being assured that if ye woulde
 set forth your ensignes and banners in the fielde, that they
 should resist vs no more, than straw agaynst fire. And this is
 the cause (Princes most excellent) why I sent for you, pray-
 ing and commaunding you, that in most greatest, and most
 extreme diligence ye may possible, to cause the Drumme to
 sound throughout all your Countreyes, and to assemble both
 horsemen and footemen, Galies, Ships, and other vessels, as
 wel for warre, as to carie vittayles, that we, our preparation
 being readie, may finish and end the rest of our enterpryse so,

as I haue tolde you, the which thing shall be vnto you verie honourable and profitable. In the meane while I will sende to my friends and allies, requiring and warning them to be fauourable vnto vs, and to ayde vs, considering that this deed and matter, for the reason and cause that I haue declared vnto you, doth touch them, the Christians being willing to invade as well theyr Countrey as this here, if we will indure and suffer it.

Niquea preferring Amadis of Grece honour, aboue the pleasure that she had of his presence, doth suffer him to go and succour his father Lisuarte. In the.8.booke.the.74.Chapter.

M^y Lozde, the loue that I beare you is so perfitte, that vn- easily I may giue you counsell that shoulde be sounde, and to me agreeable in this that ye demaund: but yet greater is the force of your honour and renowne, seeing that it hath bene the onely meane of the goodnesse that we haue the one of the other. And for this cause ensuing and following reason, and considering that no Emperour nor King shoulde make himselfe subiect (if it were possible) nor pay any tribute, I thinke that you and I ought to neglect and forsake our pleasures, & to haue a respect to the thing that becometh you, for the conseruation of you, and of your estate. Wherefore I giue you (if I shoulde so speake) all the leaue that shall please you, although that in veritie and truth, it be due, agaynst my will, esteeming and holding it great glozie, thus to captinate my selfe, to permit & suffer you to haue such libertie, by the which ye shall execute and cause to be knowne more and more the excellencie of your valiantnesse and high chualrie.

The heauinesse of Lisuarte for the death of his wife Onoloria. In the.8.booke.the.73.Chapter.

Alas, alas, fortune, what doth rest and remaine from henceforth, to satisfie thee to trouble me? Wilt thou haue

haue my life & a hundred & a hundred times thou hast brough
me from the place where I had forsaken thee: and yet for all
that thou hast taken from me, to cause me to die a hundred ty
mes upon a day, my deare wife and spouse, and hast by this
euill houre and chaunce, brought vnto me all the other that
thou hast reserved and kept for me. O God, God eternall, a
las my friend, my wife, and my saythfull companion, ye are
(all things considered) wel at ease, living in heauen, and I re
mayning and dwelling among such and so great melancolies
and heauinesse. Pardon me I pray you, if I lament & weepe
for you too vndiscretely. This is not for the good chaunce that
ye haue, but for sorrow that I do not follow you and accompa
nie you in your cases, as ye haue sittede o' twentie yeares fol
lowed me, in the most part of my trauels.

Gradaflea doth comfort king Lisuarde shewing him that hee
must be constant in his aduersitie, and not to sorrow for death
so much. In the .8. Booke, the .73. chapter.

How now my Lorde, is this the magnanimitie of heart
that is wont to be in you? haue ye forgotten that you and
I are bozne to die? Thinke ye to reuiue my Ladie againe by
weeping, or thus tormenting your selfe? she is certainly very
fortunate and happie, wherefore then do you lament hir so
greatly? she hath shewed you the way, and doth tarie you in
the place, where one day (if it please God) we shall see hir.
Leaue these teares, & such exterior appearances to those that
haue no hope in the second life, & comfort your self in the lord,
beseeching him to giue you the vertue of patience, and such as
is necessarie for you, for the glozie of his holy will.

The letter of Abra to Lisuarde, by the which she comforteth
him for the losse of his wife, and of his sonne, aduertising him
that he ought to search hir amities, with promise to graunt it
him. In the .8. Booke, the .71. Chapter.

Abra

A Brethe Carverrie of the Babilonian; Prince of the
 Parthia, and commanding threescore kings my vassalles,
 greeteth you Lisnard of Greece, Emperoz of Trebisond, halower
 of the waters of the Sea, with the royal bloud of Zair my ve-
 ry honorable Lord and brother: We shall vnderstand noble
 prince, that yesternay very lately, I knew of the visitation
 that fortune hath made you, by the death of your dere spouse,
 and of your onely sonne Amadis of Greece, whereof (I promis
 you) I was greatly displeased. For notwithstanding that the
 obligatiō that I haue to the iust vengeance of him, of whom
 I am sole inheriter, and to the wrong as ye know, that you
 your selfe did me, do greatly constrain me to hate you to
 death, yet cruell loue that doth dayly vnderminde my heauie
 heart to loue you but too much, will not suffer it to consent
 to the ruine and destruction that I haue prepared for you.
 The whiche truly doth cause me to name you, and that of
 right, a lover and a friend of the high Gods, the whiche haue
 founde (and thought it good to proue your courage and ex-
 treame constancie) not onely by the strength of manye a
 brave man, and beastes more cruell, the whiche ye haue
 conquered and tamed: but also with the rodde of their might
 and supreme power, they haue punished you with so hard
 and greuous persecutiō, that I being your enemye, as I am,
 haue felt it in my soule, so that I wept with both my eyes,
 iudging thereby, what that dolour and heauinesse might be,
 that ye suffered for the losse of your wife and lover so dere,
 and your only sonne so commedable. And yet being true (as
 it is true indeede) that the consolation of the vnforsunate, is
 to find their like. Yet ye haue some occasiō to moderate this
 greate annoyānce by that, that I beare euen such another (or
 there lacketh very little) as yours is. We haue lost (as men
 say, your wife, and I could neuer recouer him, whome I on-
 ly merited to haue to my Lord & husband, that is your selfe,
 that hath made me oftentimes maruell, howe it was possi-
 ble, that so great amitie might conceine in heart so great

haue my life a hundred & a hundred times thou hast taken
me from the place where I had forsaken thee: and yet for all
that thou hast taken from me, to cause me to die a hundred ty-
mes upon a day, my deare wife and spouse, and hast by this
euill hours and chaunce, brought vnto me all the other that
thou hast reserved and kept for me. O God, God eternall, a-
las my friend, my wife, and my saythfull companion, ye are
(all things considered) wel at ease, liuing in heauen, and I re-
mayning and dwelling among such and so great melancolies
and heauinesse. Pardon me I pray you, if I lament & wepe
for you too vndiscretely. This is not for the good chaunce that
ye haue, but for sorrow that I do not follow you and accompa-
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so much. In the .8. Booke, the .73. chapter.

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that is went to be in you: haue ye forgotten that you and
I are bozne to die: Thinke ye to reuiue my Ladi againe by
weeping, or thus tormenting your selfe: she is certainly very
fortunate and happie, wherefore then do you lament hir so
greatly: She hath shewed you the way, and doth tarie you in
the place, where one day (if it please God) we shall see hir.
Leaue these teares, & such exterior appearances to those that
haue no hope in the second life, & comfort your self in the lord,
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him for the losse of his wife, and of his sonne, aduertising him
that he ought to search hir amities, with promise to graunt it
him. In the .8. Booke, the .71. Chapter.

As for the Emperours of the Babylonians, Prince of the
 Partes, and commanding thre score kings my vassalles,
 greeteth you Liscard of Greece, Emperour of Trebisand, halowes
 of the waters of the Sea, with the royal blood of Zar my ve-
 ry honorable Lord and brother: We shall understand noble
 prince, that yesternay very lately, I knewe of the visitation
 that fortune hath made you, by the death of your verry spouse,
 and of your onely sonne Amadis of Greece, wherof (I promise
 you) I was greatly displeased. For notwithstanding that the
 obligatiō that I haue to the iust vengeance of him, of whom
 I am sole inheriter, and to the wrong as ye knowe, that you
 your selfe did me, do greatly constraines me to hate you to
 death, yet cruell loue that doth dayly undermine my beaues
 heart to loue you but too much, will not suffer it to consent
 to the ruine and destruction that I haue prepared for you.
 The whiche truly doth cause me to name you, and that of
 right, a lover and a friend of the high Gods, the whiche haue
 founde (and thought it good to proue your courage and ex-
 treame constancie) not onely by the strength of many a
 brave man, and beastes more cruell, the whiche ye haue
 conquered and tamed: but also with the roode of their might
 and supreme power, they haue punished you with so hard
 and greivous persecutiō, that I being your enemy, as I am,
 haue felt it in my soule, so that I wept with both my eyes,
 iudging thereby, what that dolour and heavinesse might be,
 that ye suffered for the losse of your wife and lover so deere,
 and your onely sonne so commedable. And yet being true (as
 it is true indeede) that the consolation of the vnforsunate, is
 to find their like. Yet ye haue some occasion to moderate this
 greate anoyance by that, that I beare even such another (or
 there lacketh very little) as yours is. We haue lost (as men
 say, your wife, and I could neuer reconer him, whome I on-
 ly merited to haue to my Lord & husband, that is your selfe,
 that hath made me oftentimes marvell. howe it was possi-
 ble, that so great amittie might conserue in heart so great
 hatred,

Ec.

where such confessions ought to be repented. And yet if ye may all things well, the time present with the you him, whom ye ought to follow in time to come. And that is so, ye see the end, whereunto your great prosperities have brought you. The heavens are not alwayes in one being, nor Lifuard also ought not to be continually victorious, nor Abra alwayes overcome by him. What then? must I sorrow and be heavy so; the mischance that maketh and advanceth at the sight of the eye a better fortune than I may wish so; and that both promises me a sure recompence of the love that I have nourished so long in my soule, yea and untill he put him into my hands that so cruelly, and by so many long dayes hath illuminated and inflamed my heart, the which I already have almost distilled in the fire of jealousy. Truly all things well considered, it seemeth Lifuard, that the time approacheth, in the which I may execute vpon you the vengeance that ye have merited, finishing my anguishes and the hatred that I beare you, by the augmentation and increasement of love, the Gods giving you the knowledge of the evil that ye have done me, with the will to aske me pardon, and me to graunt it you. Wherefore I counsel you to prevent the time, and sooner to beleue my advice, than your owne opinative will, knowing the forces that I have so nigh vnto you, and well minded to do you more harme, than I desire ye should have.

The answer of Lifuard to Abra, giving him thanks for his good will, and that he feelth himselfe very fortunate to be retained in his good grace and favor. In the 8. booke the. 26. Chapter.

Madame, I have presently receyved your letter that it pleased you to write vnto me, and by the same ye do certifye me of the trouble and annoyance that ye selfe for the un-

inestimable chance that happened to my deere companion our
 spouse, to my sonne Amadis, and principally to myselfe, for
 the loue of them. For the which I cannot sufficiently thanke
 you, assuring you, that I esteeme notherwise of your ho-
 nestie, knowing it to be no lesse accompanied with cleme-
 tie, stoutenesse, and naturall goodnesse, then with vertue, piety,
 deitie, and kingly nouriture. But for all this, yet the first was
 astonished how it might be possible, that ye should iudge me
 fortunate, to be thus touched as I am, with the corde of
 God, and to haue lost so much, if it were not for this, that I
 hope to haue for my patience a reward in another life. And
 moreover I do maruell of this, that ye mainteine and com-
 pare your losses to mine, into the which (vnder your correc-
 tion) there is no similitude at all. For I haue lost my Lady,
 and my loue, and ye haue yet in me a seruant well affectio-
 ned, and shall be (as touching you) all his life, (the hono-
 ur and onetie of the estate reserved, as it ought to be) and in
 such sort, that notwithstanding the greates cruelties that
 ye haue against him, he will assay and inforce himselfe to ser-
 ue, honor, and serue you. Crossing so much in the good-
 nesse of God, that promptly and within a short season my
 iustice shall be knowne, and your wrong made mani-
 fest, reproved, and of your owne proper conscience punish-
 ed. We furthermore write vnto me, that the tyme shall
 approach, that fortune shall deliuer me into your handes,
 in recompence of the paynes that ye haue suffered in ser-
 uing me so much. I know not why ye should hope so, for
 the thing that ye haue already: for I sweare vnto you by the
 God of heauen and of the earth, that there is not a gentler
 man in all the world that is more yours, and more of your
 commendement than I am, or that loveth you so much
 as I do. The which thing ye shall knowe, when and
 when it shall please you to commaunde me, advising
 you for the rest, not to trust so much in fortune, as ye
 seeme to doe. For although she hath for a tyme bene
 now

make nothing against me, it is not said, that she will touch you in all points touching in your selfe, as ye very well see himselfe me. One good thing I haue, that the threatening that ye about the latter end of your letter do threaten me withal, doth so much assure me, that I feare a great deale more the stroke of your sweete eyes, than the fury of all your soldiers together, kissing for the rest the handes of your highnesse, euen the same that desireth to haue a right good part in your good grace, the which is, and shall remayne for euer your ancient and perpetuall friende, neighbour and seruant Lifaard.

Axianes letter to the Empresse Abra, sending hir word of the warre, with the destruction, and entier ruine of hir person. In the 8. booke the. 78. Chapter.

Witherited Empresse of *Babylonia* Axiana princeesse of *Algers*, the most humble seruant of one only God almighty, to you Abra the vsurper of our Empire, and patrimoniall goods, we cause you to wit and vnderstand, that the diuine iustice, willing to put in execution the sentence and arrest pronounced by the soueraigne iudges against you, and in the fawne of our repell and banishment, hath caused vs to come vnto this countrey, where you and yours shall receiue the pay of their merites: yet there is, that somewhat displeaseth vs, that ye are arrived euen at the very point, where the fall and ruine of your vnrightheousnesse dothe threaten you. For as much as we be so nigh of kinne, the which kinred and amitie ought to be so much our familiar, as betwixt vs our vnderlike and neighbour, but seeing that our soueraigne iudges would not suffer our possession to be taken but by the price and shedding of many mens blood, we doe signifye and denounce vnto you the battell within these few dayes, and in the campe & field where we be. And so our aduise is alone, whome we Christians doe adore in trinitie of persons.

persons, God omnipotent, the first and the last of all things, the which shall give, if it so please him, for a fourth of yours and ours, the rigorous justice of his eternitie, and for the small compartment of the sunne, the night, or the day. As touching our harmes, ye have them in your hand, and can see them to be taken of our own bastards and subjects, so that by that the men, the earth, and the waters be our vengeance already, the which God will not deny them, as their blood being shed shall beare witness.

A letter from Abra to Axiane, granting hir the battell by his requied. In the 8. booke the 78. Chapter.

A Bra the Emperesse of Babylon, Quene of the Parthians, to you Axiane Princesse of Armenia, such salutation as we esteem you to merite. We have received your letter no lesse accompanied with temerarious and proud words, than with hurtfull quarrels, and without any reason, the which things we trust we shall cause to be knowne in the selfe same campe, that ye have chosen, and we grant you such battell as ye desire: And for soveraine iudges, your God, and ours, Mars, Cupido and Venus, from the which we cannot go in no waye, but for as much as the blame is both more consist in the effect than in many words, we remit the whole, to that, that shall chance, availing you that we may have pitie upon you, that under the shadow (I cannot tel of what presumptious) not take paine to lose so little lande as is left you, the which we trust shortly after that we have ended this enterprize to ioyne to our Empire. In the meane space let there be a truce between you and us, for these four dayes as ye have required, the whiche as touching our parte we promise you in the saythe of a Princesse to observe, withoute breaking them by any means.

Et. II.

The hand of the Lord, for the losse of the battell. In the 3.
 booke the 30. Chapter. In the 4. booke the 1. Chapter.
 Ad, so time, so time, thou hast persued me so much that
 the spoyle of me and of my goods from henceforth shall
 serve thee for a triumph, so time enuie of all detestable per-
 sons: O treacherous ingrate, and accursed fortune, the which
 to deceive & abuse me, wast promise, not only the Empire &
 Monarchie of all the Orient, but the free & the enforced en-
 ioyning of my Lifeguard. Alas he was never mine, although I
 haue deserued him more than any other that euer was borne.
 And yet so much he lacketh that such merite hath taken
 place, that he hath destroyed me both of gods and of honour,
 but not of the honour that all ladies should prefer above life,
 but of the honour and blasphe that he hath conquered upon
 my beauteous vassalls, being all dead, or slanes. Ah, ah Lifeguard,
 what recompence or degree of amitie is so steadfast and con-
 stant, as that I all my life haue borne thee: Alas, if ye haue
 been in doubt in time past, I beseech mightie Iupiter, that the
 death, which I feele doth approach, may giue you sure witness
 for I protest, if I be not for any beauntesse: I haue of any
 loss either of men, or reputation, or of goods: but onely that I
 haue no hope hereafter to haue any thing of you: esteeming
 that this glorious victorie hath so passe by your heart, that
 withstanding your Abre, ye shall not will, not receive but the
 least of your slanes.

The letter of Niquea to the Soudan hir father, by the which
 she prayeth him to pardon hir offence that shee hath com-
 mitted, marrying hir selfe, and departing from his country
 without his leave. In the eighth booke the 34. Chapter.

M^{ost} Lord I beseech you most humbly, sooner than to blame
 my absence to take the paine (if it please you) to read this
 my

my letter, and reading it to himself in your letter, hath taken
might and power love is accustomed to cause them thereby
him, that are in his rule and dominion. And willing there-
wise it in mee, he presented long since, before the eyes of
my spirite, not onely the renoume of the valiant and inuinci-
ble Amadis of Greece but also his beautie, vertues, and good
grace, for the whiche he is commended of all men, that haue
had the chaunce to see him and to frequent him. And for this
cause I set my love and affection to so him thence, that I
was ready to die: also he was soyle that I could not with-
out the meane that I founde out to give him knowledge not
once, but more than twice, of the payne that I endured for
the great desire that I had to him, whereof he onely had com-
passion. For love it selfe was so gentle unto me, that he
wounded him with the like thotte, that he hurted me, ma-
king him so muche myne, that under the fained habite of
Nereide the flane, he came to chace your Counte, where that
afterwards he had the combat with the blisful of his name
wh of his figure: what the ende thereof was, my heart, ye
know sufficiently thought. So much there is, that, without
a while after, the hoare and time was given me to knowe
him. And we agreed so well, and so accorded our intentions
together, that finally we were married, the which if it be your
pleasure, ye shall not take in yll parte, his person being of
suche merite, for wher his valiantnesse and the noble blood
whereof he is descended, seemed onely worthy of my beautie,
and Trebisonde more meete for the celebration of our mar-
riage, than your towne of *Nice*, because of so many Emperors,
Kings, Princes, and high Lories as he and I trust to
live there. And for this cause and occasion, we bring in
these vessels & excellents dish of *Cocarde*, by whose meane
our enterpryse took place. For I will not deny that I haue
offended you but I trust so much of your fatherly goodness
forgetting my faulte, & considering to whom I haue belon-
ged.

my selfe, ye will pardon me, the which thing I requyre of you
with all reuerence. Your most humble and most obedient
daughter Niquea.

Amadis of Grece letter to the Soudan of Niquea, declaring vn-
to him the meane of the marriage of him and his daughter
praying if he finde himselfe offended to excuse him, and to
pardon him. In the .8. booke the .24. Chapter.

Sir, the loue that might haue solicited you in your youthe, &
after, shall put you sufficiently in remembrance, in what
paine and little ease they do liue, that are overcome with the
passion, that I haue seene you suffer, waiting for the ioyfull
hope of you Nereida, and it shall be, if it please you, to excuse
the fault I haue comitted against you, as well for deceiuing
you vnder the name and habite, whiche was borrowed, as
making the marriage of my Labie your daughter and me,
whereof yet ye should not be miscontented with me, conside-
ring the beauties & the perfections wherewith she is endued
from heauen, and the iust occasion that I (by your selfe) haue
had to chose hir to my wife, and suche a louer as she is to me
yet for all that say, if ye finde your selfe in this, or other wise
offended, I pray you most humbly to blame loue only, and to
pardon vs both, I pray that the noble bloude of Niquea can re-
ceiue but gloyle and honour by the aliance and kinde that
from henceforth it shall haue both of that of Fraunce, of Constan-
tinople, and of Trebisande, of the which I am descended, & prin-
cipall heire. And for this cause we goe presently towarde the
Emperour my father, that shall receiue my lady your daughter
so well, that it shall be a pleasure for you to vnderstande
it, and to me a sure contentation. Trusting say, as touching
the rest, to be from henceforth such as concerning your selfe,
that ye shall haue a great cause for this respect to finde al that
is past good and reasonable vnto this day, that we kisse your
hands in all humilitie. Your most humble and most obedient
sonne, Amadis of Grece.

The Oracion of Lissandro Abra, Aragon and others, concerning
them to peace and perpetuall amitie. In the 3. booke the
90. Chapter.

Vertuous princeesse, & you excellēt Ladies, ye have seene
and sufficiently enough perceined, what illne this warre
hath had that was begon long since, ye know also as wel as
we, the occasion why it was enterprised, and afterwards
sharpened and made moze, and nowe that the affaires be in
hand, as ye may knowe and consider, it seemeth to be iust and
reasonable, (seeing it hath pleased God the creator, to send vs
to faire a victory) to assay and prone to make peace and ami-
tie, where warre and discorde hath had vigour and strength so
long time. And to come to this, after long and ripe delibera-
tion of counsell, we are of this aduice: mind, and do hereby,
that you madame Abra, shall leane to my Lady Ariana the
Emperze of Babyl: even as she and Zerabell, of god and sa-
nious memorie held it and possesse it, and that ye should per-
fectly enjoye all the rest, notwithstanding it was conquered by
the vertuous and sage Prince Zair, as any other title. We be
peace remayning perpetuall betwene you two, the thing
shall be so well parted and deuised, that ye shal haue greatly
and abundantly wherewithall to enterpryse your estates,
and to content you. And to the intent (quoth he to Abra) she
ye infants and princes which haue accompanied you, may
be partakers of the pleasure of this amitie and confederati-
on, we will marrie them worthily, and so, that they shal haue
great occasion to thanke vs. And this for a resolution of that,
that we toke deliberation of to certifie you, and to declare
in so high and so great assemblee, praying you both to shew
oure aduice and counsell god, and as it is reasonable, for
the wealth and highnes of the one, and the other, so for
low it. For as concerning us, we will holde on our selfe
the honoure that it hath pleased God, to graunte vs,
withoute usurping or taking of any thing from those that
are

Do.

wherein is, whether it be by ransom in money, in lands
or positions.

An elegant and a pitifull Epistle of Lucell Princeſſe of Sicilie, to
Amadis of Gars, charging him of unfaithfulneſſe, of leaſings,
and of waiteing. In the 8. booke, the 93. Chapter.

I cannot tell by what occaſion, thou falſe and unfaithfull
Amadis, I haue taken ynke and paper to write to thee this
letter, if it be not vpon the hope I haue, that ye ſhall not lo
ſome ſe it, but that the writing that ye haue done me, ſhall
cauſe you to waite redde ſo; ſhame, and that remeys of con
ſcience ſhall prepare in you ſuch beautilneſſe, that there ſhall
not be one thy of all your lyfe, but that thing the which ye
haue purchaſed ſo; me ſo curſedly, ſhall diſpleaſe you, and
in ſuch ſort, that ye ſhall receyue part of the puniſhment that
ye deſerue, betraying me ſo falſely ſo; louing you ſo well
and faithfully. Truly when I thinke of the thing that is
chaunced, I ſorely thinke that I dreame, as to be out of my
wytte. But alas, to whome ſhall I goe? Is it poſſible that
ye be the knight of the burning ſword, that ouercame
the ſeven keepers of the Caſtell, and that do rule and tame
the ſtrong Gyantes of the Ile of Sicilie, and of whome
the renouers to this day ſo reate, both in the Eaſt and in
the Weſt? Truly it ſhoulde be harde to thinke it; ſo
where that promiſe and chivalrie is ſo commended; ſhall
vneſſely there maye be reſident a heart ſo cruell and ſo full
of lyes as yours hath ſhelued it ſelfe into me, abuſing
and deceyving me vnder the colour of amitie, and the al
ſuauance of marriage, to lette and bring you to the place,
where I truſte that repentance ſhall be the executioner of
my beautilneſſe. But what? I ſaie now that ye are ſare
from ſhame and vertue, that hitherto ye are not aſhamed
of the thing that maye be ſayde vnto you, and whereof
ye maye be reproched, ſo that it maye beare good wy
neſſe

words of the injuries that ye have done to your selfe, changing
 so famous a name, to take that with the habite and ren-
 ment of a woman verie vnmaie and vncomely for those
 that will thewe the estate of magnanimitie and highnesse.
 And when the fidelitie of your Grandfather, the goodling
 Amadis, bothe presented before my eyes, the place that
 he did that day when he tooke the greene shadowe, and
 Quene Oriane, the hercher none lyke it, the entering and
 remaining swyth of the true and other vnder the Arke of
 faythfull Louers, the gloze that your father Laysorde re-
 ceived by the besteste made of Diamantes, when my
 Lady your mother loste the inestimable Colours, and
 all this by the force of true and vnsigne love: I cannot
 for my fayth, nor I should not saye, but that all the gods
 nesse remayned in them, and the skill in you alone, as that
 nature in place to give you an heart lyke vnto these, hath
 provided you the heart of a Tyger, as of some other more
 fierre beast, if euer there were anye. But alas, what
 profite is this for you (I praye you) to sit me nowe re-
 ned both of you and of the world, and to haue so far-
 then father, Barantes, gooden, and all pleasure, to la-
 ment your deathe, the whiche I helde for sure. I thinke
 ye nothing then, of the force of this extreme love, and
 of the daunger that ye shewe me. In god saye Amadis is
 shoulde spe for herre shame, and complaine with me
 for euer, for the wrong that you haue done me, the whiche
 is to me so great a grieve, and so vndeare to suffer: that
 I purpose to reserve my lyfe as long as I maye, not for
 any ease that I hope for, but to finde a meane to emerge
 this, and in reuenging of my selfe, to spee long and far
 thing, to make and cause the fault that hath done to
 in you, so long as ye shall feele any perceyue that this is
 the thing, of whome ye neuer defamed the least for
 your of a thousande, that this defamed. And I praye the
 Judge of your iniquitie, and of my iustice, to geue me
 my due.

the least the knowledge of your sinne, of my innocencie, and
of my too singular and perforce loue.

Amadis of Greece answering Lucelle, dothe confesse that hee
hath done hir a wrong irreparable: he requyret pardon,
and finally he exouseth him by force. In the .8. Booke the
93. Chapter.

MADAME, receyuing the letter that it pleased you to write
to me by this Gentleman, the present bearer thereof, I
hane receyued therewith in my soule all the displeasure that
reasonably ye may haue in yours. Yet I pray you first as ever
I enter into my purpose of matter with you, to beleene that
I haue no excule, nor pretence in any manner of sort to blye any
clothing, or any excuse towards you, that I should not confesse
to haue done you a wrong irreparable, & so great an offence,
that it is out of my power at any time to satisfie you, if you (be-
lieving your natural goodness, & vertuous condition) do not cast
blame vpon me, vpon the puissance & power of loue. And yet that
notwithstandyng, it seemeth to me very conuenient, to answer
you somewhat to the thing that ye accuse me of, demanding
by the discourse of your letter, if as yet I be the self same man
of whom the renoume hath left hys marke of glorie: both in
the East, and in the West. I assure you Madam, that I am
such as he himselfe, the which vnder your fauour, and through
the effect and merite of the excellencie of your beautie, hath of
somethyng obteyned the renoume of valiantnesse and che-
ualrie, through the merite (I say) of you, for withoute the
continual remembrance of your presence, that then I should
be as you are, I had bene as dead, you truly impossible to
believe that the high and exalted, that I haue written, I haue
so, I write to haue my glorie, if it depended on you, you
would not to it. But as touching the blame, that ye set before
my eyes, saying that I haue abused you, under the colour of
the desire of marriage that was betwixt me and you, I shall
pardon

pardon me if it please you, for ye knowe right well, that the
 last purpose and communication that we had together, was,
 that I shoulde aske you of the king your father, to my wife,
 without going any further: which of vs by this meanes re-
 mayning in free and pure libertie, but long since that hath
 straitened me, that (as ye haue vnderstanded) it constrain-
 ned me to change my name and habite, and to take a wo-
 mans or a maydens, to come to the thing wherunto he
 presented me, whereof I am nothing reprehensible: for nei-
 ther name nor strange habite shall neuer diminish the force
 into the good houre and fortune of Amadis, being victorious
 vpon the Prince of *Thrace*, by the victorie that happened to
 Nereide, the which vnder this colour hath obteyned and en-
 ioied hir, of whome ye your selfe may giue persite witnesse,
 and of hir persite and incomparable beautie. For ye saue
 hir twice, once in the Castell of *Secrete*, and againe in hir
 glorie with god and sayre companie. And as concerning the
 saythfulnesse of my Parentes, the which ye paint vnto mee
 verie liuely, I pray you Madame, to consider that being a
 man as other be, it is no maruell, that such a one (the which
 by the giftes of grace, and of nature that are in hir, mighte
 overcome the moste persiteste that ever liued) hath brought
 me to the number of them: but this is a thing almoste oute
 of nature and incredible, that I whome ye wanne in the
 garment of a knight, hath wonne hir in the habite and
 besture of a Damself, being a slave, and to compare hir to
 my wife and spouse such as she is to mee at this present.
 And neuerthelesse, because that it is done, and that the stone
 the which is cast is irremocable, I pray you moste humble,
 not to take it to the wast, but to moderate the anger that ye
 haue agaynst me, as I haue some and perrepard aboute
 the stile of your letter, where ye saie that ye will conferre
 your life, to purchase and that verie long the vengeance of
 the wrong that I haue done you. Certes Madame, if by my
 fault ye might remaine satisfied, I shoulde holde and thinke

my selfe verie fortunate, for I knowe in my heart, that I with a good heart would not suffer for you, so it were given me by your meanes, and so doing, it might also deface a part of my fault to your contentation, and to satisfie it in some sort, I purpose to see you shortlyer than you thinke, and I (asking you pardon) to execute vpon my selfe all the cruelnesse that ye shall ordeigne for me, and that with my owne handes, for of your bringing vnto in all woorkes of vertue, he cannot receyue but all goodnesse, whome ye holde for your syngular enemy, and he you for his honourable Ladie, vnto whom he presenteth his most humble recommendations, willing to remaine for ever your most obedient and affectionate servant Amadis of Grece.

Letters from Zahara to the Princes beeing at *Trebisonde*, praying the Emperour of *Trebisonde*, and Amadis of Grece, to give the order of knighthood to Anaxartes and to Alastraxerce, his Sonne and Daughter. In the .9. Booke, the .6. Chapter.

L Oudes and Ladies, since our last seeing one another, that was at *Trebisonde*, it hath pleased the Conscience of the Soueraigne Gods, to receyue me into their diuine compaignie, communicating in me the seede of the God Mars, of whom I am so greatly loued, and he willet me so well, that he receyving and accepting me for his companion, hath ingendered in me a sonne, and a daughter, so saye and of so goodly forme and proportion, that their forme and shape both shew vndoubtedly the fruite to be engendered of a God, the whiche thing causeth me to say, that their vertue, magnanimity, and valiantnesse shall be such, that they shall be taken among men for halfe Gods. Of the whiche pleasure and honour thus receyued by me, I thought it reasonable to make you partakers, to the ende ye should be merrie and ioyfull, as they doe merit ye shoulde, being the infantes and children of such a God,

In God, the which is the mightie Mars, whose anger (doing
the contrarie) may greatly trouble and hurt you, whereof I
Zahara your selende, shoulde bee maruellously displeased, the
which thing hath caused me to pray you once againe, in the
name of my Lozse and friends, to haue the natiuitie of these
my two children in singular honour and recommendation,
and from henceforth to haue and to holde the mother of them
in the place that she deserueth, seeing that the Deitie and God
heau is ioyned in hir, so that the woorde by me doth take part
of the diuine seide. And besides this (noble Emperoure of
Trebisande) we haue elected and chosen you presently to giue
the order of chivalrie to my sonne Anaxartes, as soon as he
shall come to the age so to receyue it, and the woorde by the
hande of my great friend Abra, and Amadis of Grece, I require
you in like case, to giue it to my daughter Alaxtraxerce, and
that Niquea (whome yeloue so greatly) doe hir confirmable
office to Abas sonne, not knowing any other more woorthie
than ye are to approach to the diuinitie, being such as all men
do esteeme you, and so; such I shall hereafter take you, gi-
uing peace to your Monarchies and estate royall, when these
my children following the nature of their father, shall bring all
the rounde woorde to obey them, and to reduce it to the
obedience of the lawe of oure Gods, the which ye haue
forsaken to followe him, that hath no power, and then
ye shall knowe the power and merits of Zahara, the which
dothe salute you all. Your cousin and perfitte lover, the vi-
uine Zahara.

The answere of the Emperesse Abra, to the foresayde letter, dis-
praying the false Gods of Zahara, and exalting the onely li-
ving God in Trinitie. In the 9. booke, the 6. Chapter.

Right highe and excellent Quene of *Causae*, the friend and
companion of the Gods immortal. The Emperour my
Lozse and spouse with the companie of Kings and Princes,
Ladies

Ladies and damels haue ſen by the letter that ye haue ſent
 together the fauour and great goodneſſe that is chaunced vnto
 you, the gods hauing you (as ye doe ſay, in ſo great eſtimati-
 on, that Mars hath engendred of you a ſonne and a daughter,
 w^{ch} this ſay their perfection to be the childre of ſuch a father,
 whereof certainly we are very ioyfull, as my ſoſeſaid Lorde
 and huſband: this high and noble company hath commande-
 ded to certiſie you & to giue you knowledge. But yet I mar-
 uell how ye vnderſtande this, that in time to come, ye ſhall
 haue ſome knowledge of our amitie, to leaue the country
 and Empires of my Lord in peace and ſiſtencie, I knowe not
 whether your children may conquer all the world after your
 deuſe, but I am ſure that we keepe the true law, and beare
 one God in Trinitie, by whole aide we haue no occaſion to
 feare neither your Mars nor Iupiter, nor any other, the which
 haue cloſed vp the eyes of your ſpirit that ye ſhould not know
 him, at whole ſote all creatures, together they be in heauen,
 in the earth, or in Hell, ought to fall doſtne, and make ſubi-
 ſtance: The goodneſſe of whom hath ſo viſited me, that he hath
 prouided me of like linage as ye haue, that is, of a ſonne and
 a daughter. And Amadis of Greece alſo of a little Prince, ſo ex-
 cellent, that at the leaſt he may aduance him, not to owe your
 Anaxartes any thing, whereof I was well willing to aduer-
 tiſe you, truſting that ye would be no leſſe ioyfull of our good
 houre and fortune, than all this great and noble company
 hath bene of yours, recommending vs all to you. Your con-
 ſin and good friende Abra.

The letters of Anaxartes and Alaſtraxarce to the inhabitants of
 the vale of Rochers, intreating of the excellencie and ſou-
 raigne goodneſſe of the Gods. In the ninth booke and 10.
 Chapter.

A Naxartes and Alaſtraxarce, ſonne and daughter of the God
 of battelles, and of the moſte mightie Queene Zephira of
 Caucaſe

cause, to the three vintners of the vale of Toller, some and some
 other. My deare & good friends, as it hath pleased the great
 immortal gods, that no interpnable force of the Ca-
 sse of L., nor the incredible force of 2 horrible Giants Bran-
 don, and Brandanell, wth all their mighte, craftinesse and
 subtiltie, coulde not let that the diuine Justice should not be
 executed vpon them by vs (the Children of Mars) vnto
 the worlde to put in effect the Justice and iudgement of
 their supreme mighte and power, willing thereby
 to shewe that al resistance is vaine and vprofitable against
 the power of heauen, and will of those that gouerne and
 rule all this that is containe vnder his roundnesse, we haue
 a good will to aduertise you of the deadly ruine of the four
 Clantes, the tyrantes of this countrey, that chaunced vnto
 them by the sharpenesse of our swordes, to the ende that you
 and all other mighte knowe, that the gods haue the authori-
 tie and power (they alone) to do all things, by the same might
 and power, that they haue made them of nothing, specially
 reffering those, that are greatly bounde to knowe them, and
 yet doe not their duettie: the which thing might be alleaged
 against the reasonable creature, that leaueh a life like vnto
 beasts, not obseruing the law ordained by the infallible crea-
 tor, to conduct him by reason aboue his will. considering also
 that all other creatures (by the prouidence and goodnesse of
 the soueraine gods) are set vnder the hand and subiection of
 men, every one of them doing their diligence to maintaine it
 safe in his order, and to keepe that, wherevnto the gods haue
 established it, as we see the marvellous order of the heauens,
 of their planets and cloues, of tame and wilde beasts, of
 the birdes in the ayre, the fishes in rivers and deepe lead, of
 the plantes and sweete herbes, whereof men see that the earth
 both length, and is garnished with diuers works in time and
 season very gracions: every one of these things safe and per-
 ceine his owne nature, not going nor passing vnto it one
 point, seeing then, that al things haue bene set in the hand,
 of
 you

For under the face of man, what reason shall excuse him not
 to observe the authority of the tyrant? and if he doe it not,
 how ought he to be the more punished and chastised by the
 divine iustices: I knowe (my deare and good friends) to be
 certain no lesse punishment, than that, that is chaunced by
 our the Emperours your cruel tyrants and rulers, whole nation
 and correction ye should not esteeme to proceede from any
 other, than from the gods immortall, wherof they will give
 you very plaine witness, seeing that two such persons have
 destroyed and brought to ruine such and so fearfull num-
 bers, notwithstanding the situation of the very strong and
 inaccessible places the Gigantide forces, and all their val-
 lance and might both craftie and subtil. Again (my deare
 and good friends) I doe counsell and admonish you, that ye
 give no place to your passions, so that the anger of God fall
 not upon you, if ye biddey the children of men fight with
 he becometh, and to set peace in your country. After
 this the rest, ye shall come unto us, to understande the sur-
 plus of our will.

Arlande the Princesse of Thrac letters to Don Florio of Ni-
 ques, praying him to come to see her, to vnderstande and to
 reuenge the wrong done by Amadis of Greece to her
 brother. In the 9. booke the 14. Chapter.

Arlande Princesse of Thrac, to the Knight of the Red Shield
 bears greeting. The renowne of your excellent worth,
 and glorious actes of armes that runneth, not only through
 out all this country of *Thrac*, but also through the
 world, hath drawne me into so great admiration and desire
 to knowe the truth, that after I had consulted with my
 brether their affaires and matters, and that they had bene
 after the common brute and rumour, I have sent writing to
 sende you this presente, and to praye your Majesty to

now left, to take vengeance and to revenge the wrongs
of his father and brother Balane Prince of Thule, by whose
hand, the succession of this Realme (after the death of my
father) shall pertain to me, yet with this charge, to
pursue and revenge the death of my forefathers King and his
son. Therefore, if it please you to come hither, to execute this
unlawful vengeance, I have purposed, and am purposed you
(in recompence of the duties that ye shall owe) to make you
lord and master of my selfe, and of all that I possesse in this
kingdome, abating you nothing, that the gods have granted
unto me, that ye only are to be, in whom this great office,
and glorious vengeance is referred. Dying then the living
possessors of the gods, leave off from henceforth to pursue the
vengeance of a sort of evil injuries and quarrels of mine
kind, of to base qualities, and come to take the possession and
enjoying of great goods and honours, the which are prepared
herefor you: thus doing ye shall content me and make me
happy. So be that desireth to remain my ever in your good
grace and remembrance, Ariande.

The answer of Dom Florisel of Nigra, to the letters of Ariande, graciously refusing his demande, as well because that Balane was iustly slaine, as that Amadis of Greece, was his father. In the 9. booke and the 14. Chapter.

Dom Florisel of Nigra the sonne of the right vertuous and
famous Prince Amadis of Greece, to Ariande the daughter of
Thule saluteth, and such as his excellent father hath written,
I have received the letters, which it hath pleased him to send
me by this good Damzell, and reading them, I knowe the
great desire that ye have, to revenge the death of my
father, your brother, slaine as I have understood and be
lieve.

Yours
Hartly

Gentle in the campe of the battell (by the hands of my right
 father Amadis of Greece) for a good and a iust quarrell, a
 thing that should obliet and turne you to make any such thing
 for the more that the cause of his death shall be published, the
 more dishonour that fall both upon him, & upon those that shal
 enforce themselves to reuenge him, euery man evidently
 knowing his unrighteousnesse; for by mischance turne that
 he purposed to doe vnto him, that (with all graciousnesse and
 good increasing) receiued him into his house. Wherefore I
 dare not be it not strange at al, if in this I satisfie not your
 fire, not so; the regard of the honour and reuerence that I
 ought to haue naturally to him that hath begotten me, but
 for as much as I should greatly offende God, and my benefi-
 cer, I should be against all reason, to reuenge so vertuous an
 man, putting the tale that another than my father has told
 it. And I well assure you, that who so ever would obey you
 in that, he shall finde himself iustly smitten of God, augmen-
 ting the shame and dishonour of him that deserves to be bu-
 ried in the darkenesse of obliuiousnesse. As concerning the
 goods that ye promise me, that is, to make me possessor and
 to enioy your excellent beautie, and all your possessions, ye
 may vnderstande by these present letters, that I know the
 condition that ye demand, haue a iust occasion to refuse it,
 neuertheless I thanke you as much as I can possible, for your
 good will and affection that ye beare me, in recompence where-
 of, I promise you, to employ me to be your seruant and to
 serue you, in all that honour and vertue shall commend me.
 Thus much I dare say, by the creator of all things, (vnto
 whom vengeance ought to be referred) to giue you his holy
 grace, and after that I may be affectionately recommended to
 yours. For that desireth you all goodnesse, and increase of ho-
 nour, the knight of the Red Shipperd.

A letter from Dom Florisell of Niquea, to fair Helen princeesse
of Apolonia, excusing himselfe of the boldnesse that he ta-
ken to write vnto her, and so present his heart. In the 9.
booke the 33. Chapter.

Madame, if ye wil measure your highnesse, and aduise you
upon the kingdome that ye possesse in respect of me, that
am but a wandring knight, and yet unknown vnto you, I
thinke well that ye would marvel of my temeritie and so-
lly boldnesse, that durst write vnto you at this present: but
if ye would consider how great the force of loue is, I am wel
assured, that your benignitie and sweetnesse shal excuse me,
and excuse this diuine beautie and good grace, the which ye
herday did so ransacke me of my libertie, that I had not the po-
wer nor the will, neuer to loue or to serue any other but you.
For this cause I take boldnesse to pray you as humbly as I
may possible, to receiue my faithfull heart, the which hath
left me to be wholly yours, and both suffer me to keepe and
to name me your knight and very affectionate seruant, the
which shal little esteeme all his misfortunes that are past.
If ye would do him so great honoꝝ, as that he might one of
these daies tell you by mouth, that he feareth to write vnto
you, because of the little acquaintance that ye haue of him:
praying the creator and maker of all things (the which hath
endued you with so great beautie) to giue you the increase of
honoꝝ and felicitie. Your most humble and obedient knight
of the shepheard.

The princeesse of Apolonia doth rigorously answer the letters
of Dom Florisell, denying him to be the knight of the she-
pheard. In the 9. booke the 34. Chapter.

I cannot marvel enough of your presumption, that hath
entreated to write me the letter that ye haue sent me by
the which it is easy to knowe, that ye go about to deceiue
me
Cc. 14.

me, and to robbe me of the thing, that I haue so hardely bought
 unto this present time, and that in psonell long since to a
 maner that both beleeue it: but be ye sure, that your sayes
 and shewes words, shall not cause me to consent and agree to
 your yll will: for I haue well leaured (God be thanked) to
 keepe me and to defende me from such assaults. Further
 more, if I were at my libertie and power, esteeme you that
 I knowe so much abase my selfe (that am a kings daughter)
 to giue me to a leaurning knight, and unknowne as ye are:
 thinke you that I knowe not who the knight of the she shep-
 herd is, whose name ye do vnturp in your letter? Truly it
 make me beleeue that, ye shoulde haue shewed your selfe a little
 more modest, and haue done an act of a greater vertue and
 valiantnesse, than that that ye did the day before, when ye
 outraged my seruante in my presence. I came off therefore in
 trouble me any more with your letters, or by any other ma-
 ner of means, and looke that from henceforth ye haue a gre-
 ter consideration and respect to my hignesse and place that
 I can see, or else I may aduertise such men that shall cause
 you to lose your follie.

The letters of Don Florisell of Niques, to sayre Helen prin-
 cesse of Apolonia, by the which he doth affirme that he is
 the knight of the she shepherd, and if that she desire his
 death, more than to loue him, he is purposed to die. In the
 9. booke the 35. Chapter.

Right excellent princeesse, the knight of the she shepherd
 bestrife of all health doth send you such, as his milly
 time doth suffer him I haue receiued the letters the which
 it hath pleased your hignesse to send me, by which I haue
 perceyued and knowen that ye seke your selfe greater
 than, so that, that lone enely constrained me to geue you
 knowledge of, trusting to recover of you some grace and fa-
 uour.

me, but seeing that in the place thereof, I have found more
an ashyne, with bare threatnings to cause me to lose my
violation, I thinke that I cannot better satisfy you
by the benignance that ye desire, then with good heart to re-
ceive a dolorous death, the which I shall find more sweete and
amiable, than to live, not having your grace and favour. But
yet before I do execution, I was well willing to sende you
this present letter, to give you knowledge, that my love and
extreme affection towards you is not fained, nor the sur-
name that I beare (as ye send me word) falsely blaspemed, fear-
ing that before my death, as after, ye shall surely know it,
and then it may be ye will be soate, that ye have used so
great crueltie towards him, that loveth you more than
his own soule, the which (serving your purpose, and latter
sentence of death) both pray the create, to maintaine you for-
ever in joy and contentation. Your most humble and affe-
ctionate servant the knight of the Red Cypres.

Letters from the Princesse Silvia to Don Florisell of Ni-
quea, aduertising hym that she is married, and that she is
hys aunte: praying hym to abstayne to love hir, and so
doing, she wyll moue the mariage betwene hym and Ala-
braxeres. In the 9. booke the 38. Chapter.

Remembryng the entier and perfect love that ye have
borne me Loyde Florisell, in lyke manner the greates
godes and honours that I doe now enjoye by yours
meanes, I woulde not sayle (in requiting of the) to
myghte this presente letter writte you, to aduertise you,
that since that the fortune of the sea separated vs the
one from the other, being at the fontaynes of Ioue of A-
naxarax, readye to kill my selfe with your owne sword
(for the great sorrow and heavynesse that I had of yours
unhappynesse and mine) the Princesse of Alabraceres came
to see.

lovely into be, and caused me to fall into this in-
conuenience, and committed me to the bed of Anastarax, who was
taken out and deliuered by the means of hir and me, and in
recompence so great and so good a wife, he hath married me,
and after the solemnities thereof was done, I by a strange
adventure was found to be the Emperours Likour of Gons
daughter, and so your fathers sister. Therefore I pray you
to transmute and to change this loue and vehement affec-
tion that ye beare me, to the princesse of Abstraxerce, the which
for the consoimite of the greates vertues, valiantnesse and
beauties that are in you both, both only merit and deserue
to haue you, and as I thinke, I cannot giue you a better, nor
a more conuaigne recompence, say so many trauelles as ye
haue taken and suffered for me, than to moue the marriage
of you and hir, whome I haue prayde and desired not to se-
part from this countrey, untill I haue receiued newes from
you. Therefore I pray you, as much as I may possible, to
come hither as soon as ye can haue oportunitie, that we may
set some order, whilest occasion doth present it self. As tou-
ching the rest (because that this gentleman may shew you by
mouth all that is past and done here, since the deliuerance of
prince Anastarax my deere louer and spouse,) I will make an
end at this present, of the which I desire that Darinell maye
be partaker: praying the Lord God to giue you the fulfilling
of your good desires, after that I haue with good heart pre-
sented my recommendations vnto your good grace. Your most
and perfect louer Silose.

Dom Florisell of Niquea doth answer the letters of his sister,
saying that he is very well eased and ioyfull of his recog-
nissance, as well for the place that she is come from, as for
out of the payne that he suffered for his loue. In the 9. booke
the .41. Chapter.

I have received your letters, and by them I have
 understood the reason of your coming to the palace
 of Nique. Likewise the confusion that betwixt you
 and I, whereof I am as sorrowful, as of any thing that might
 happen to me in this world, because that my heart
 from henceforth shall exempt from the service of
 that it hath suffered for the love of you, not knowing the ex-
 cellence of the place from whence ye are issued and come from
 and you of your fine shall quit and delivered of the obliga-
 tion and promise that ye made me, to content and satiate me
 of the thing that so often I required of you, if perchance the
 Prince Amastax should have refused you, the which thing our
 Lord God hath not suffered, nor would he not frustrate you of
 your virtues, whereof I give him immortal thanks, as to
 him, that hath kepte us both from committing the thing a-
 gainst his honour and commandment. By my faith, this
 name of a that is not inconvenient nor damage for
 you, and I believe that this was a certain knowledge that
 ye should one day conduct and leave this virtuous knight, that
 is to say, all this people which are so obedient unto you, whose
 love ye have acquired and gotten, not by the greatness of your
 lineage, but by your virtue onely, of the which I think that
 there is no man that can beare more certain or truer witness
 than I, because I have accompanied you into the places, where
 it was neede to shewe it, whereof ye merite and deserve great
 honour, but I will not rest nor tary upon this, for neither my
 spirit nor my hand, are able to exalt, nor to give it the place
 that it deserueth: Therefore leaving this charge to perfect
 raters and true Chroniclers, I will at this time make an end,
 and I shall not leave you at this time other news of adven-
 tures, that have chanced me since that we were separated
 by the sea, because I esteeme that your Damiel (whiche went
 to seek you as I have believed him your letters) may
 shew you them, for he hath continually kept me company,
 and as I hope, I will be there shortly after I be healed of cer-
 tain

take to himselfe which I take in a combat upon my learned
Apollon, whereof this your Gentleman, the bearer of this, may
 tell you the occasion, and against whom. In the meane ses-
 son my Lady my Aunt, I recomende me moste humbly to
 your good grace, and to all your noble company, specially to my
 Lady Princesse Alastraxere, whome I greatly desire to see,
 praying the eternall God, to maintayne you in his grace and
 favour. Written in the kingdome of *Apollonia*, by your moste
 humble and obedient servant and *Brucio Florisel of Niquea*.

Asiabel of Sciences letters to *Ariande the Princesse of Thrac*,
 by the which shee sheweth him the maner how to revenge
 the death of his brother, and to enjoy his love. In the 9.
 Booke, the 30. Chapter.

Madame, I have bene very foyfull to understand the im-
 prisonment that ye have caused of the infant *Alastraxere*,
 and of the Prince *Dom Florisel of Niquea*, trusting that your
 excellencie shall receive by this meanes the contentation of
 your spirit and minde, and the vengeance of the death of my
 Lord Prince your brother: but soasmuch as I have found
 by my arte *Spagique* that king *Amadis of France*, the Emperours
 of *Constantinople* and *Trebisond*, and other Princes and Prin-
 cesses their frendes & allies are bewitched in the towne of *Yn-
 werse*, and ought to be deliuered within this yere: for this
 cause I was well willing to aduertise you, to provide for all
 inconueniences that may chaunce, and how ye might by the
 one meanes take vengeance of *Dom Florisel of Niquea*, your
 prisoner, of his father and mother, and generally of all the
 nexte kindred, that is, to sende incontinently the infant
Alastraxere to the towne of *Ynwerse*, to take heed that no per-
 son doe enter to see the adventure, and to smite and make an
 end of the enchantment and witchcraft, knowing that it
 shall come well to passe, seeing the great valiantnesse, force,
 and magnanimitie that very valiantly he, about all other of
 the

the earth, And if she keeps the peace, I (that her husband) shall
 you, that then, for all the rest of their lives, shall continue her
 married, nor Dom Florisel shall not departe from your pris-
 son, if it be not your pleasure. Thus ye shall not easily re-
 venge your selfe of those that ye desire, but furthermore ye
 shall have a meane and a commoditie to come to the possession
 of those Empires, by the alliance that ye may make with him
 whom ye love, the which he shall willingly accept to be at
 libertie, and out of your prisons. Therefore I beseech, if shall
 please you specially to advise you, in as much as ye love the re-
 pose and quietnesse of your minde, the which shall be the way
 for me to pay him, that is, to maintaine you in his favour
 and grace, recommending me most humbly to yours. By
 your humble Affection of Sciences.

Letters of the infant Alastraxee to the Princesses Helen of
 Apollonia, and Timbria of Basia, declaring unto them, the
 causeles wherewith she and Dom Florisel of Nymphae-
 sed Ariande the Princess of Thrac. In the 9. booke, the
 50. Chapter.

Right excellent Princesses, knowing in you the rest of per-
 fect amitie, the which my heart to Dom Florisel of Nym-
 phae (as every one of you declared to me with my own
 mouth, when ye take me for him with the hermitage of
 Almond trees) I would not saye, saying the common, in
 certifie you of these newes. Therefore my Ladies, ye shall
 knowe & understand that he is well as concerning the disposi-
 tion of his body, but I thinke that his spirit is somewhat troubled,
 because he is fallen & a wretched prisoner in the hands of Ariande
 Princess of Thrac, the which he was compelled to revenge his
 upon him for the death of his brother Balan, slain in the
 close fight by Ariande of Gremble, and I believe that
 the which hath put him by and by to death, after he was
 arrested in the Castle of the Duke of Iou.

which he had to mine my name, I say that he was Alabracere,
because that he and I are very like, (as ye know) and so (for
that the knightes which take him, and beleuing his saying to
be true, brought him into the cite of *Thras*, where the king
and the *Princesse* *Arlande* receyved him very humaynely for
me, and he hath playde his personage unto this day so well
in a womanis garment (where with the *Princesse* presented
him) that it is impossible to doe it better, whereof I greatly
thanke him. Now it chanced that I going to the *Castle* of
the *Classe* of *lones*, was auertised by a *Strange* aventure of
his good subtiltie (whereof my *Damselfes* will certifie you)
and after that I, as fortune would, was arrested such as
Dom Florisel was, whose name I usurped, because he should
not be discovered, and so; such a one I was caried to *Arlande*
into a house of pleasure, where she helde me fast and close,
e dayly solicited me to loue hir, vnto me towards, gestures,
and amorous countenances, nother lesse nor moze than if she
had spoken to *Florisel*, but I can so well entertayne hir and
content hir with wordes, that as I hope (that being moze
pynyng with me) will set him shortly at libertie, and when he
shalbe so, I trust that he will finde the meanes to set me like-
wise at libertie. Thus my *Ladies* I shall present my reuerent
memorations to your good graces, praying the great God to
maintayne you in his protection. Your constant good friend
the *lady* *Alabracere* the daughter of *Mar*.

Letters from *Helen* of *Apelous*, and from *Timber* of *Sardinia*,
to the infant *Alabracere*, with the which they laude and
exalte her greatly, bringing to this purpose divers other
examples, clashing the chaste and the false.

More excellent lady, the *lady* *Alabracere* by your *lady*
letters, the good *lady* *Alabracere* has to have been to the
lady for the better of the *lady* *Alabracere* which is done
into

into the hands of the Pythonis Achilles of Thracia, a thing that
might to make you famous, and so ever seeing the danger that
ye put your selfe in, to the use so perfect amitie, and to the use
you truly thought we not think, we know the acts that ye have
done and doe, so excellent and noble, that by good reason all
the world should be so much a personage as was the
Grecian Pioniere to describe your high and heronall acts, to
give an ensample to the posteritie, and to inspire them to the
like. Great Alexander needeth not to goe before you, nor
Anniball, nor yet the Scipions, for if they have had great victo-
ries, it hath bene with the multitude of men, but you alone
have wonne to make, that ye ought to hold and keep the
highest name, not onely among the boye and valiant men,
but also among the women more noble. All the best acts of
armes that the noble Queen Gradanille did, ought in nothing
to be compared to yours, for at that the ever was, was the strength
the force of love, which is invincible, and to conserve his life.
Siegfried, but ye were only moved by a certaine naturall and
native vertue to be directed, which ye in no manner of wise
knowe not, and not to hurt onely, but to all those, unto whom
ye perceyved iniurie and extortion to be done, the gloire and
the laure whereof, redoundeth unto you. Certainly the faire
and chaste Ruch, that cut cruell Holofernes head off to observe
and keep his chastitie, nor Cleopatra, that overcame her
the Phobus, nor Andronicus Pallides, with many other ought
in no wise to be compared or made equal with you, which
be not onely best all men and women in vertue and
valiantnesse, but also in excellence and perfect beauty, as
deptyng none, nor the faire Sylla, the which (as we
have understood) ye preserved from cruell death, when
she would have slayne her selfe nigh unto the fountayn
of lones of Anasterax, for the absence of Dom Florisel, the
which is bounde unto you all bys life long, and I also,
for the goodnesse that ye have done for me in saving of him:
Notwithstanding truly, as I thinke, he should not
(saying
ff.iii.)

(saying the people that he was one of his departing from
 hence to be in Apollonia, at the departure of the protection
 of the four brethren) have strayed, nor have cast himself
 into so many dangerous adventures, without leaving me
 witness of him: yet I will not write unto him, lest that
 presenting my finger unto him, he take the whole home,
 considering that his coming brother shall certify us of his
 being so farre off, and of his so grievous absence, in that it
 please you of your goodness to suffer him to returne, unto
 Iobene you and I are so much bounde for the goodness that
 we have receiv'd of him, that it is impossible for us to satisfy
 him, nor you to give him contrary thanks. But because
 we shall pray the Creator to give you such and so good peace,
 as we desire for the warre that now torment us, presenting
 our most humble recommendations to your god Grace,
 Your great friends and ready to obey you, Helen of Helles,
 and Tymbrida of Beroia.

The defence of Reason upon the difference of honour and
 love. In the 9 booke the 33 Chapter.

Honour and you love, it greatly displeaseth me that you
 cannot agree touching the health of these two armies,
 yet so much as the points and the truth of your rights
 cannot be knowne but by the effusion of humane blood,
 or by the victorie of one of these two armies (the issue whereof
 both depend of the will of God) I can give you no other counsell
 but to let your men forgoe, in the end that the benignance and
 judgement of God, may be supream and arbiter of your dis-
 sentence and debates.

A propheticall letter of Amadis, a Philosopher and a soldier
to Don Florisel of Niquia. In the 9. booke the 54. Chapter.

M Lord, the king Arpilon, and the Quene Galathea, his
verie deare companion and spouse, haue charged me to
present with a verie good heart their recommendations vnto
your good grace, and I of my part do no lesse, which am theyr
philosopher and a master of arte spagick. vnderstand my
Lord, that the goodnesse and valiantnesse which I knowe to be
in you, haue prouoked me to aduertise you of certaine & great
aduentures that shal chaunce vnto you, the which I haue hyper-
sene and knowe by my science & learning, and by the high
secrets of arte spagick: and to the intent ye may auoyde and
escape them with your honour, I send you the helmet that ye
lost in the sea, when that by tempest ye were separated from
Silua, the which shal doe you good seruice, in a combat that
two brare Lions shal make, yea for the price of your blood,
and there shal come forth of those that fight, a light that now
is hidden in deepe darknesse, the which shal giue light to all
those that thought to haue lost it, and to woth, that your heart
being deliuered from the perill, the which ye shal see be-
foze your eyes, men shal see an olde wounde reuined in you, the
which shal put you to extreme paine, and yet cannot be eased,
vntill this soueraine remedie shal be multiplied in you: and in
all those that shal sustaine your paine, shal be no lesse woundes,
whereof shal come a plague, that shal mooue all the lande of
Greece, by the meanes whereof, your body shal be deliuered by
a general affusion, vntill the payment be perfite. For the prince
the Author of this iuure, no his friends nor confederates
shall haue it no better cheape than you, aduertising you, that
the tyme of mynke greatest daunger whereto ye maye be
shall be when then, when that the Lion which ingendereth
the lawfull and legitimate Lions, shall finde his selfe in
more perill than you. And a little whyle after, there shall
come anen suddenly a Bastarde, the which shal beat downe
with

With his bright and shining armes the glorie not to be
 When shall arise the fire ballards and little Lyons, the which
 shall awake their fathers by a more strange fashion, than the
 Lyons progenitours haue giuen life to their little ones, and
 all that with encrease of your great honour, and the in-
 estimable effusion of blood on the one syde and other. There-
 fore take good heede at the beginning of this euill, in which ye
 shall haue cause to laude him continually, that is laudable a-
 boue all things, by whose permission and sufferance, all this
 shall be done, and ye shall dayly holde his diuine bande in
 your defence. Wherefore doubt not at all: for all thing shall
 chauce as I haue tolde you, praying you not to be curious
 to knowe more, vntill the soueraigne iudge shall haue ex-
 ecuted his determination and will, to thetue you a iudgement,
 in which peace shall precede. And in this behalf, I shall play
 the moderatour of all things continually to maynteyne you
 in his protection. Your humble seruaunt Anaxenes, Philo-
 sopher and Magician.

A letter from the Princesse Arande to the infant Alastor:
 quying him of his promise, to the end she should not
 leese hym that she loueth, and hateth more. In the ninth
 booke, the .xxv. Chapter.

Madam Alastore, the colour (accompanied with an ex-
 treame anger) that I haue had to be abused by you &
 Dom Florisell of Niquea, hath so much preuailed vpon me, that
 to reuenge me of such a wrong I was willing to procure his
 death, and yours together, you making request to goe to the
 Velucase to fight with him, thinking that the ill-
 ling of you two, would make no battle without the death
 of one or of other, or of both of you together: but yet af-
 terwardes I be thought and considered in my selfe, that
 his death should be the cause of mine: for the great
 and extreme love (as ye see likewise) that I beare him,
 I thought

that I thought it best to desist from this vengeance, and to be humanitie and strictness towards him, the which he hath not deserved. And therefore madame, my will was to send this my daisell unto you, to pray you to recall and deliver from the promise that ye have made me, of the which I do quite you by this present letter, wherein ye shall finde my humble recommendations to your good grace, praying the soveraigne God to give me so much grace and favour, that Dom Florisell may once knowe the entier love that I beare him, and the great wrong that he, disavowing my alliance hath done me. Your Arianda princeesse of Thrace.

Dom Florisell of Niquea excuseth himselfe in his letters that he hath not kept his promise, the which he made to the princeesse Helen of Apolonia. In the .9. booke the .57. Chapter.

MADAME, since my departing from Apolonia (where your grace did me so much good, and so well received me) I have bin in divers and many strange adventures, being so farre from you otherwise than I trusted, so that I had not I meane no way to accomplish the promise that I, taking my leave of you at the Abbey of Reus, made you, whereof I have bin and am in such a perplexitie, that it is impossible for me to declare it by letters, assuring you so all that, that no other thing hath constrained me to absent me so long time from your presence, but the honour that all knights are bound unto. Therefore I beseech you most humbly, not to put me in any fault, and to thinke that as long as I may have the waye and meane to come to you, there shall be no fault nor let, but that I will come, the which thing I trust surely to be, when I depart from hence, where I am constrained by promise to remaine for a time, as Darinell this present bearer maye shewe you, to whom ye knowe to be faithfull and secret, the which shall let me at this time to write any longer letters, praying

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praying you in the meane while to vome so much pleasure, as to write me newes of you, for there is nothing in the world that I desire more to know. Thus much madame, after that I prayed most humbly the Lord to maintaine and to keepe you in his grace and fauor, recommending me with good heart to yours, and to that of my Lady Timbria. Your faithfull and very affectionate seruant the knight of the Shepherde.

The Princesse Helen of Apolonia making an answer to Dom Florisels letters, doth send him word, that the amitie that she doth beare him, cannot suffer hir to keepe hir faith that she hath promised Dom Lucidor. In the 9. booke the. 38. Chapter.

LORD Dom Florisell, I haue receiued the letter, that it hath pleased you to write me by Darinell, the whiche hath certified me of a great part of the adventures that haue changed vnto you, since ye departed out of this countrey, and therewith of the enterprise that ye haue done in keeping the tower of Vniuersis for a certaine time, the which I desire to be shortly accomplished, that ye might shortly come hither, to geue consolation vnto my feeble spirit, the which hath bin continually intwapped (since your absence) in melancolie & heaviness. Alas how oftentimes haue I bene at a point to put my selfe in jeopardy to recover you. Certainly if I could haue founde any good meane to haue come thither where ye were, be you assured I woulde not haue the least my selfe slouthfull to haue departed, nor the honour nor reuerence that I owe vnto my father shoulde haue turned me, and the sayth much lesse that I haue promised to Dom Lucidor, the whiche by my consente shall neuer haue any part in me, for the extreame loue and affection that I beare you cannot suffer it. Consider therefore my deere friends the thyng that I doe in your fauor, and be not unthankfull to

to acknowledge it, as I be not without you, considering the
purpose that ye make me by your letters; and the thing that
Darnell hath told me, praying you in the meane season, to
kepe secret the love that is betwene us two, and to be a
faithfull keeper of my honoy, considering that sometime shall
I shew hir selfe to you, and he be eafter more favorable, then
the hath bene in this past. And in this hope I shall pray the
creator to giue us grace to come to our affectionate desire, af-
ter that I have presented my most humble recommendati-
ons unto your good remembrance, of the which my cousin
Timbria both desire to be partaker. Your perfect lover He-
len of Apolonia.

The Prince Anaxartes by letters doth shew sayre Oriana the
love that he dothe beare hir, and so doing he forgetteth
not to prayse hymselfe. In the. 9. booke the. 64. Chap-
ter.

Right excellent princeesse, the diuine Anaxartes, the sonne
of Mars God of battels, both giue you such salutations as
he desireth for himselfe. Spadant the wound and dolour that
I haue receiued by the regard and sighte of your excellento
beautie, is so great and so vehement, that it hath not onely
subdued my naturall force and strength, that my glorious
mother Zahara Quene of Calyse hath giuen me, but also
they haue so fertilised my diuine vertue (whereof I take
part of my fathers due) that I am constrained to pray vnto
you to haue health & remedie for my wound: for euen as they
be pricked & stungen with a scorpion be able to take reme-
die of the, likewise seeing that ye haue bin the cause of I enill
that I suffer, I seach remedie of you, the which ye shall not
denie me, considering the place of my birth, and the power
that the mightie Gods haue giuen me, of the which the most
part of them haue bin smitten with the darts of loue, as I
am at this present, and so that by any means I cannot resist it.

Ch. 9.

And

And therefore I beseech you, do not wonder, seeing me to be put
father of the infant, that my heart is kindled with your
love, for they which are entirely diuine, may be as well ta-
ken as I. This Infant (whome I pray you receive as by
highnesse both merite) may take you by mouth, the formant
and anoyntment that I am in. Thus I pray you not to deny me
your comfort, the which I aske not but with an honest inten-
tion, the which is of one true and perpetuall alliances of be-
tweene. And in this hope I will pray the Almighty to gyue you
his grace, presenting my most humble recommendations
to yours. He that cannot be long without your succour, the
diuine Anaxartes.

Letters from prince Anaxartes to the Infant Oriana, cōcluding
(notwithstanding hir answer) the burning affection that he
doth beare hir, and aduertising hir of the daunger into the
which he may fall, if she refuse him. In the 9. booke the 65.
Chapter.

Right vertuous Princeesse, I perceyuing the answer that
ye haue made to the Infant Artimire, by whome I sente
you my letters, I know that ye find it nother good nor decent
that I haue appointed my selfe to come to you, for the reason
mencioned in them, that is, because ye are vnder the power of
your father and mother, vnto whome ye will obey, and do
nothing but their pleasure, the which thing I agree with you
to be reasonable and honest to all persons, be they neuer so
high and noble, but if ye knew what power this little God of
loue hath vpon men (I will say also vpon the diuines) I am as-
sured ye should not haue found my humble request so strange,
for your highnesse would haue considered that he doth so blinde
men, that who so it pleaseth him to smite with his golden
dart, he for the most part and most often, taketh frō them all
discretion, as we haue infinite examples by the histories, the
which at this present I will not recite (fearing to trouble you
with

with so long letters) but would pray you to helpe that your excellent beautie hath brought me to Inke & Quill, that if it please you not to write to them me some benigne answer, I have me very feare that ye shall see me fall into the greatest misfortune that may chauce to any knighte, presenting in this behalfe my right humble commendation to your good grace, of the which I desire to be participant, considering the want, how that I may demaunde you of the King your father, seing that ye will promise me nothing untill ye knowe his will. The very same that is more yours than his owne, the diuine Anaxartes.

Letters of the Infant Helen to the King of Apolonia hir father, by the which she dothe praye him to excuse hir that she is married without his leaue, seying that the destination would so haue it, and that the Prince that she hath taken, hath deserved much more. In the 9. booke the 70. Chapter.

So, your most humble daughter Helen doth pray you as euer ye reade these letters at length, to consider what power lone hath vpon men, otherwise ye would Iudge the fault that I haue committed against your goodnesse, greater than it is, if ye measure the obligation of obedience that all children ought to haue to fathers and mothers. Well saye to the end that I disguise not hide nothing from you, I thinke that ye do it so; the best, to keepe me farre off from amorous affections, separating me from your court, and to set me in this solitarie place with my Aunte and my cousin Tymbris of Boetia: but I ensure you that lone hath so assailed me, representing to me in fantasie the beautie, good grace, valiantnesse, and magnanimitie of Prince Florisel of Nigaa, that fortune so fauouring me that I haue seen him, and knowen the singular vertues that are in him, and the insupportable loue that he beareth me, I haue bene inforced afterwarde that I had promised him marriage by present words to follow him, and

Eq. 13.

here.

being in my room, I am, the which hath kept
 me companie, fearing that ye would haue giuen him some
 ill countenance, the presenteth his humble reuerence
 vnto your good grace, & prayeth you, & I also (as much as
 I may possibly,) to excuse him vnto my father, as-
 suring you, that he is not y^e cause of the thing that I haue done,
 but your will, resisted it with all his power, but ye know
 (ye,) that no wiseome, nor yet no humane forces nor strength
 can resist the fates destinies. Therefore ye, ye ought to
 beleue lierly that it was the will of God, nor ye can not say
 that I haue offended my honour, nor yet yours, taking an
 husbands not agreeable vnto my highnesse, for he whome I
 haue chosen, both merite one of a greater stocke than I am,
 for the goodnesse that he both possesse, as well of fortune, as of
 the spirit, yea a great deale more than the Prince Lucidor,
 vnto whom I pray you to excuse me, and to consider that I
 neuer promised him any thing, so that he neede not be grie-
 ued with me, nor offended with the thing that I haue
 done, in as much truly as this hath not bene: to disho-
 neur his alliance, for I acknowledge that he did me much honour,
 willing to take me for such a one, as I am, now to Dom Flo-
 risel of Niquea, the which hath conducted me to Constantinople,
 accompanied with Prince Falanges of Alre, a Prince as wise
 and as valiant, as he is vertuous and of good grace, praying
 in this behalfe the soueraine creator of all things, to giue you
 health, good fortune, and long life. Your most humble hand
 Her Helen of Apolonia.

Prince Lucidor of Vengraces letter to the Infant Alastraxere,
 giuing him knowledge of the last occasion that he hath to
 reuenge him of Dom Florisel and praying him not to let him
 go. In the 9. booke the 71. Chapter.

And so the end of the ninth booke.

Madame, were it not that I think that you have not
into) one of the great wrongs that I have done to you,
that the wrongs that I have done to you, I have done to you,
would not have been in battails against me, to have let
the effect of the last execution of the vengeance that I ought
to take upon him, as well in my own name, as upon the
occasion of the injury that Amadis of Greece has done to
me, to my sister Lucella, the which is here with me, for in
the end of Spain, that you may know what he has done to
to make him in such a manner as he has done, you shall understand
that he has done and let me know. Helen the infant of
Apollonia, the which hath been promised me of long time, to
be my wife, and for such I have accepted her and will have
her. I pray you then to consider how much that thing should
grieve me, and to be not your self to be so great an enemy
of your own highness and good repute, as to let so full a
vengeance, but rather to show favour and grace to him that
follows it, thus doing you shall observe and keep the time
grille of your justice. Thus Amadis presenting my humble
recommendations to your good grace, I shall pray the Lord
to give you the accomplishment of your desires,
your cousin and inter good friend Lucidor of Vengeance.

Alatraxerée doth answer the letters of Prince Lucidor of
Vengeances, and doth shew him that she hath done his
duty in helping Dom Florisel, and doth pray him to be
at one with him. In the 9. booke the 71. Chapter.

Excellent Prince Lucidor the Duke Alatraxerée the Daugh-
ter of the mightie Mars, the God of battails, and of the
triumphant Zahir, Queens of the Mount Caucas, and of the
mountaines of the Orient, doth sende you salutation and
amitie. We shall order hands that I have received and read
your letter, by the which you complaine greatly that I have
holpen.

Dukes Dom Florisel of Naples, by whome ye maintaineth that ye
 have been greatly wronged & abused. For an answer thereto,
 I pray you to consider, how much I am bounde (as all other
 princes ought to be) to honour and minister iustice to those
 that haue god right: so it is, that I am no lesse bounde also to
 acknowledge a god seruice and service, for I am as muche
 bounde to Dom Florisel as any person may be to any other. &
 that for many causes, the which to make you better stande at
 this present time, I haue no leisure. And it seemeth to me,
 that ye should put me in no fault, nor be discontent with the
 thing that I haue done in his right: and if I had as this kno-
 wen & perceived your difference, yet my highnesse doth binde
 me to succour him in such necessitie as I founde him in, so
 that ye ought not to procure your vengeance and iustice by
 inequalitye of force, as I haue seene by experience, but to sum-
 mou him & aduertise him to repaire the iniurie that ye main-
 taine he hath done you, and if he refuse to content you, and to
 make you amends, then ye should procede by god counsell
 and moderate deliberation. I thinke & esteeme therefore, that
 I haue not done but my dutie to Dom Florisel, nor I will not
 leane of to satisfie you, and to maintaine your right euen a-
 gainst him, the thing being well knowne and examined. Yet
 in the meane space I pray you, that ye will enforce your selfe
 to agree and accord your difference without shedding of blood
 if it be possible, and not to follow the impetuositie and passi-
 nesse of your choler, that hath caused you to take and to haue
 the surname of vengeances, not convenient truly for a prince,
 for the gods would that we should leane vnto them all ven-
 geance, bicause we cannot keepe a meane in the executing &
 punishing of those that haue offended vs. As touching me, I
 will take paine, and praye him for peace Lettweene you, as-
 suring my selfe that he will not deny it me. And in this hope I
 will make an ende at this time, wherein you and all my lords
 of your companie shall finde my recommendations to your
 god graces, beseeching the Gods to maintayne you all in
 health.

Alas, how many men would to see you pleasure, for the
Alas, how many men would to see you pleasure, for the

A letter from Don Florisell of Nigra, to the Princesse Arland,
excusing him of this, that he cannot beare his the amitie that
he desireth, being in loue in another place. In the. 10. booke
the. 4. Chapter.

Madame, the playes of the Iwarlike victories, published
in every place by the cleare trumpet, came to me of little
balue, in comparison of him that doth deserve it, the which
by wisdom is an overcomer of himselfe. For of the first,
the great part is done to fortune, the which is common among
us, our Lieutenants and souldiours, on the other, no man
may haue any right, but he alone, unto whom all the honour
doth pertaine. The deed already past betwene you and me,
both souldiours and inuite you to this conquest of glorie that
both so piers, considering the assaults, that your owne will
both both day and night deliuer you, the which you ought ver-
tuously to susteyne, and by your great wisdom to quiet: for
ye know, that on my syde and part, I may not obey the law of
your true love, having lost my entire liberty, of which there
remayneth no part, that I maye bestowe in your service: I
would, although I may not: I confesse and knowledg the
better: but I haue not wherewithall to satisfie, because of a for-
mer obligation and band, that both binde and ingage both the
body and soule: therefore ye must needs take my good will
in payment, without complayning vpon me, as touching the
souldiours to yourwardes, in as much as my unlaboure
both eyes me, seeing I had placed it before in another stead:
not without cause; considering that my sayd and promise
was already set and arrested in another place, from whence
I could not retire it. Considering therefore that love no less
than other naturall things, doth continually retaine his pro-
prie, the which is to exercise tyrannie agaynst his vassals,
as

as he did against Diomedes Dido, and thurst great Ladies, the
which do sacrifice to this cruell God, with their pure blood,
and at last with theyr lyfe. Take an example, and looke vpon
me, to obey his force, as ye see that I could not resist him, and
ye shall winne aboute me (that both live in continuall warre)
this benefit, to remaine in peace and quietnesse of spirite;
the which I wish you, with the increase of glorie, prosperitie,
with as good an heart, as I doe present these most humble re-
commendations to your good Grace. The selfe same, which
is wholly yours, even as he is his owne, Florissell of *Niquea*,
Prince of two Emperres.

The Oration of Prince Lucidor, desiring ayde of the King,
and Princes *Apolloniens*, to reuenge him of the Princes of
Grac. In the .10. booke the .5. Chapter.

Sir, and you Princes, Barons, Capitaines, and Souldiours
Apolloniens, if our sage auncetours, (which the worldes that
are past did beare) had left vs in the succession of so many good
documents, the certaine knowledge of the traine and govern-
ment of fortune, hir inconstancie shoulde not giue me at this
time occasion to blame hir, nor hir certaintie a laue to saye
this that I say: but soasmuch as she hir selfe hath prescribed
the authoritie to execute hir owne minde, the Princes of this
world shall winne much lesse to will to resist hir might, than
to obey and acquitte themselves of the obligation that she of-
ten tymes both lay and intangle them withall. Not sir, that
I will vnder this colour denie in any point that I owe vnto
your honour, nor like wisse leaue of to erate of you in iustice
that ye owe vnto mine, being disposed to make of two lyke
things, one or other, in the case of the ranshment and rape of
your daughter Helen, and my spouse. In whome no lesse
force hath bene done to you, than to me, the which thing in-
duceth me presently to require that your will conserue it self
to mine, for our mutuall satisfaction in the enterpryse of this
last

in vengeance. But that I would (Lords Birmans) as have
any mistrust in this code of your frank and noble courage
but feare only of the counsell that may be given you to the
contrarie, whether it be to turne you wholly, or at the least to
lacke your diligence that is required in this businesse, by the
occasion of the ancient amitie that ye haue continually with
the Princes of Greece, a thing that shoulde turne me to an in-
estimable losse, if it shoulde be prolonged, seeing that the way
and the furniture, whereunto ye see that I am set, the which
to me shoulde be vnprofitable, if it be not strengthened and aug-
mented by yours. And therefore sir, and ye Princes, Bar-
rons, Capitaynes and souldiours *Apolloniens* ought not to mar-
uell, that I so vrgently doe sollicite you to this enterpryse, and
lesse to refuse my request being of such consequence for you,
that thinking to relea it as mine, ye shall finde it as muche
contrarie to your selues. Who is he that can say that this
outrage hath not bene done as much to you as to me? As tou-
ching my part, I am disposed to vengeance, in the which if I
do not content my desire in the satisfaction of my honour, in
as much as Fortune is not content, I will turne vpon my
selfe the rest of the force and strength, not as a subiect to serue
hir any more in any newe crueltie. For this cause sir, and
you other *Lords Apolloniens*, I pray you moste humble and
verie effectuously, that ye will in this behalfe employe and
bestowe your force and strength, and the strength of yours
friendes and allies to be ioyned vnto mine, to appoynt and
prepare such a power and might agaynst the Princes Con-
stantines, that if willingly they will not make amendes for
this wrong and iniurie, we may be sufficient to execute the
thing vpon them, and to enforce them to reason. Here I
make an ende of my demaunde, not doing it after my first in-
tention, whether it be as concerning the vengeance to giue,
or to take.

Thy

The

The Prince Birmans speaking forthem all, thus answerd Lucidor, shewing him that warre ought not to have a dangerous beginning, and he counselled him to sende a letter to Dom Florisell, and to dissuade the combat betwene them two. In the. 10. booke. the. 5. Chapter.

MY Lozde Lucidor, seeing that the good pleasure of the king my Lozde and father, and the Lozdes assisting, do charge me with the answer that they intende shall be made you, I will briefly shew you the thing, and what they thinke in this matter, remitting yet my will and resolution to yours. In the first place, I confesse unto you, that we have a common interest with you in the issue of this cause; the which in condition is nothing different or unlike to that, that was begun among the *Greekes* and the *Troians*, for the rape of their sayre Helen, of whome I am extremely displeased, that my daughter beareth the name and effect of the seconde. I will not denie any more the auncient amitie that I haue with the Princes of *Greece*, if it be so that the ballance of my judgement be not of such weight, that the respect of my hono^r, & of my daughters, both not fall nor decay: the which I esteeme ought to be bought againe with what price so ever it maye bee, as well of the goodes, as of the person. Yet the affaires of such importance requyre their beginning to be diligently consulted and debated, for feare least the ebbe shoulde euenly increase: reseruing such diligent regards, that their duties and duties may be discharged before God, and principally their subjects; in case that fortune turne contrarie to their expectation. She hath somewhat a regarde to things that are agaynst my owne taste: for leaving of all passions (as men shoulde doe by masters of counsell) I esteeme that in this enterpryse we couche and laye the totall and whole summe of our estates and treasures in the hande of Fortune, without assurance of any other reparation pretended, than of our owne righte, the whiche as subiecte to the inconstancie and variablenesse

of the variable and changing world, but of
 continued made of selfe. The Princes of Greece had good
 right against the citie of Troy, for which, that notwith-
 standing, did sustaine their siege and assaulte the space of
 tenne yeere, and had sustayned it peradventure unto the
 ende, saving for the treason to craftily perswaded, and so va-
 liantly executed. But lette vs leave a parte the great cru-
 elty of blood that I see prepared: let vs onely consider what
 issue it shall haue: for in very deede, the effect of armes is al-
 most vnder fortune, noz neuer grounde in any suretie, therefore
 we must descende specially to the conseruation of our honour.
 Touching the which (notwithstanding that it hath bene of-
 fended by y taking away of Helen) it may be that greater rea-
 son shalbe shewed vs, for the satisfactiō of our iniurie than we
 hope, after that the partie shall haue well perceyued, and dis-
 cussed the grounde of our complaint. Upon the which men can
 giue no lawfull iudgement, befoze they heare the deduction of
 both parties. Therefore let vs take heede to procede by ripe
 deliberation, fearing least we repent vs to much by reason of
 our foolish precipitation and hastinesse: for this cause we are
 thus minded my Lord Lucidor, that oz euer ye procede any
 further, ye should shew your minde and intention by writing
 to Prince Florisel, summoning him for the reparation of the
 outrageous iniurie, for through his refuse, ye shall make our
 cause a great deale the better. The without any difficultie ye
 may denounce mostall warre with fire and blood, vntill the
 accomplishment and fulfilling of the vengeance: and as con-
 cerning the combat of your person with his, I am not of that
 opinion, for as much as the deede of so generall offence, should
 not be charged noz layde vpon the shoulders of any one alone,
 for the which thing, the rest of the parties, should as touching
 other remaine without amendment. For that I will in this
 reuerke in any doubt the valure of your person, but because
 the favour of Mars is uncertain and common, in the which a
 man should not put his confidence of a thing of such impo-
 ssibility.

saunce, without he had his promise by signe and seale aske-
like. This is it wherunto the Kings ech one & this assistance
doth tende, to saye the answers that the Prince Florisel shall
make vnto the Ambassadors sent by you, for to take thereby
by the fvnation of our small resolution. In the meane space
not to require, nor yet to put our friends to payne (of whome
we shoulde desire succour in these affayres) vntill we may
shew them more than dutie, vnto whome we shalbe sent to
search for peace, and to auoyde the horrible furie of the warre:
the whiche thing shall furthermore encourage them to take
armour and to fight for vs, against a common enimie, for
right, equitie, peace, and quietnesse of the people, he does that
the losse of so litle time cannot be prejudiciall vnto you, in the
expedition of suche a consequence, the order and preparation
whereof requireth a longer time, least that we for our sodaine
enterprize incurre to late repentance.

Lucidor the vengeor writyng to Prince Florisel of *Niquea*,
dothe pray him to declare the cause of the ravishment of
his wife: finally (he setting his honour before his eyes)
dothe counsell him to restore hir agayne, or in refusing
thereof, he denounceth him mortall warre. In the .10. booke,
the .5. Chapter.

M^r Lord Florisel, Lucidor the vengeor, the naturall prince
of *France*, and of *Apollonie* by alliance, dothe pray God so
to inspire you, that ye may know the faulte that ye haue com-
mitted against me, and to repaire and amende it, as right and
reason commaundeth. The thing that hath moued me to write
this letter vnto you, is, that I, your errour being known,
and the amendes made, may remayne with you in such peace
and amitie, as two Christen Princes, of such highnesse as we
be, ought to employ our common forces and strength against
the Infidels. I desire greatly to know, what excuse ye shall
finde for the great wrong that ye haue done me, and to your
selfe

and (as I may say) in violating my kingly estate, and like-
wise the amitie that ye owe to the father of my spouse, pray-
ing you that ye will wyte it unto me by parcell meanes, so
the ende I may consider that it be sufficient to accomplish the
satisfaction on your parte in my behalfe: for if I with your
good will cannot haue it, I must be constrained to take it with
the edge of the sword, by the way of armes, betwene you and
me onely, unto the utterance of your life or mine. I marvell
me much, that your vertue so wel known here in so glorious
ages, is so forgetfull throught a disordinate appetite of unbrui-
deled youth, to declare it selfe so great an enimie of reason, spe-
cially of the peace inuolable, that your fathers and predeces-
sors haue alwayes entertained with the parties of my spouse,
assuring you, that with great payne ye shall waite you of so
great a spotte, with all the water of the sea, for your estate
was bounde to resist this violence, nor being the thing that ye
would not that he, that is of your qualitie should doe to you,
of the which ye cannot discharge you neither to God nor man.
By the meanes whereof, although I haue good right to make
warre vpon you, as a defiler of my wife, and of hir owne pro-
per sayth, so it is yet that hauing God before mine eyes, and
the busines of the Christian common weale in recommen-
dation, I would haue invited you, to haue the woe and done
me right of your selfe, considering that the lawes as touching
themselues do bind Princes, that by this meanes men might
anoyde one so cruel warre as I see, to be prepared, and no lesse
than your predecessours had before Troy, the which God thro-
ugh his grace turne from vs, by the meanes of your iust sa-
tisfaction. And in case no, I protest to make you such warre,
that one of vs shall remaine in gage.

Florisel of Niquies dothe answere Lucidors letter, excusing
himselfe of the accusations layde agaynst him, submitting
him to the iudgement of his parents, or otherwise he is ap-
pointed to defend him. In the .10. booke, the .6. Chapter.

Lord Lucio I receiued one of this pious Countesse's
 letters, containing your letter to be named the Mergon,
 knowing (as elle ye should knowe) that such a title belongeth
 pertaine but to God only. And particularly to answer to the
 articles of your letter, the which y^e Erie of Armoigne your coun-
 sellor hath presented vnto me, I say, that ye your selfe are
 bounde to satisfie for the presumptuous wordes ye haue vsed
 against me and Helen my spouse. And as touching that ye
 say, how that the excuse is not sufficient that lone hath ledde
 & conducted me to that faulte, inferring that a person of estate,
 as you and I, shoulde not commit so filthy deedes, I say, that the
 excellent beautie of my Lady Helen, loyning thereunto the
 parentage and place inherownt that is vsed, haue bound me
 to such noble thoughts, dayly drawing me out of my self, con-
 tinually giuing heed to the honest loue that I bare hir vnder
 the pure lawe of mariage, the which ought to discharge me,
 and to deface the faulte that ye lay vnto me, of the which I
 in no wise feele my selfe reueberable, if that faulte were not
 that I made hir parents, leaping hir away without their con-
 sent, a thing that greatly displeaseth me, for the loue of them
 vnto whom in this respect I was bound much. To this, what
 ye say that I deprive my selfe of the thing, that god remitteth
 hath alwayes granted me: I mayntayne, that I in nothing
 haue violated no; yet diminished it: but truely, that the thing
 which I haue done in this case, shall fall and come forth
 to the augmentation of my great glorie. Also the Princes of
 France are accustomed and wonte to keepe the point of honour,
 and to reuenge the outrages that men enterpryse to doe vnto
 them. And noine that the Emperre is ruled by those which
 are moze stout of minde and moze warlike, than erer it be,
 it is not ready to fall from the degre of his auncient reputa-
 tion. And as touching you, if ye will vnderstande reason,
 ye shoulde departe from this quarell, saying that Helen is my
 wife, and that the deede is irreuocable: but for the reparation
 and satisfaction to you warres, my Lordes and parents haue
 concluded

concluded to give you another lady of great highnesse, beautie
and richesse, such a one as by reason ye shoulde content your
wille withall, if not, let it suffice you to remit the dede to the
discretion of your parentes and mine, and of my lues, pro-
mising you to condescende to everie reasonable and honed
condition folwardes the Prince Birmates and the King of *Ap-
lonia*. Otherwise I protest before God to defend my iust cause
as long as my soule shal breathe in my body, praying you lady
Lucidor for amitie sake, to haue and to take a regarde to the
doubtfull and vncertaine ende of battels, and to the great
number of friends of *Grecia*, besides the number of vassalles,
not comprehending the murders that this enorme title of
Vengeance the which ye vnder the diuine power doe blurpe,
shall stirre vp against you.

Lucidor of *Vengeance* letters, to Zahara Queene of *Cauca*, de-
maunding of hir ayde and succor against Florisel of *Niquea*.
In the. 10. booke the. 6. Chapter.

Madame, I being come not long since that Florisel of *Ni-
quea* enterprised vpon the aliance made against me and
Princesse Helen of *Apollonia*, he hath indecently and violently
ranished hir from me, I coulde bothinke me then of no better
recourse than of your excellency, & in that of your noble sonne
and daughter to obtaine helpe & succor to renenge the wrong
and shame that he hath purchased me, the which if ye wil not
gratit me, notwithstanding any amitie that may be betwix
you, or his, I pray you to haue a more regarde to the diuini-
tie, wherof ye are participant, that both binde you to doe
iustice in earth to those that do require it of you. Thus much
Madame, the high gods maintaine you dayly in their com-
munication, inspiring you with a will inclined to my iuste
quarrell. The same which is alwayes ready to serue your
royall maiestie Lucidor of *Vengeance*.

Al.

Lucidor

Lucidor de Vengeurs letter to Florisel of Niquea. In the 10.
booke, the 6. Chapter.

Lucidor the Vengeur the naturall Prince of France, of Sicilia, & Apolonia by alliance, to thee Florisel of Niquea, misfortune for all salutation. I required thee not long since lovingly to restore me my wife & spouse Helen, whom both against God and reason, thou hast taken from me in his fathers house, the which thing thou hast refused to doe, against all diuine and humane lawe, by the meanes whereof, I saie that thou hast done an acte of a brigant, a ruffin, a rauisher, and of a wicked adulterer. So I desire thee with fire and bloud, thy friends, fauours, and allies, to bring thee with mine to such reason, that shortly thou shalt come to my mercie, to receive punishment after my contentation and pleasure.

The answer of Florisel to Lucidor the Vengeurs letter. In the 10. booke the 6. Chapter.

Lucidor the Vengeur, Florisel of Niquea, Prince of two Empires, &c. hath receiued thy presumptuous letter of defiance, whereupon he doth answer thee, that neuer did thing that a gentleman & louer of his honour ought not to do, aduertising thee againe, that Helen of Apolonia is my wife and spouse, the which he shall defend against thee, and all other that for his will quarrell with him, with such a charge, that thou and thine shall curse the houre that ever ye girded sword against the Christians, for the wounde sake that shall bleede upon all the posteritie, and confederates, for by the vnjust refuse of the conditions and offers, vnto the which I submitted me, thou hast made of thy right, thy wrong. Whereby we haue God on our side the which by his iustice doth continually punish the proud, nor he shall not suffer thee to vsurpe the right of grace, that is namely reserved to his diuinitie.

Florisel

Florise's letter to the Soudan of Nigra, demanding helpe of him against Lucidor. In the .10. booke the .6. Chapter.

MY Lord, fortune hath willed and favoured me so well, to ioyne me in marriage with Helen, & Princesse of Apolonia, and although the forme & maner be somewhat light, through the force that I was compelled to use, and to bring hir to Constantinople, so it is, that to purge & forget that men might pretend, I afterwarde made them so many lawfull offers, that the right remaineth on my side, having offered the alliance of our house, to Lucidor the Prince of France, (with whom there was some sowing of hir marriage,) in so much that the thing done airaible, cannot be undone. Yet for all that he hath not ceased to importunately to trouble me, untill he sent to me, my parents, sanctuaries, and allies, a letter of defiance of fire and blood, by sea and by lande, pretending (as he doth write) not only to take my wife from me, but also my head, wherof I was minded to aduertise your imperiall maiestie, trusting that you wold not faile me in this matter. My Lorde I beseeche the creator to giue your highnesse a good and a long life.

Anaxartes writing to Princesse Oran, doth complaine him of hir rigour, doth pray hir to draw him out of the exile, where vnto she sent him. In the .10. booke .6. Chapter.

MADAME the selfe same doth present you health, from whom ye haue taken it, desiring the fulnesse of the houres & fortunes of this world to hir, that hath cast him into & fountaine of all misfortunes, the which he esteemeth lesse, than the deprivation of your good grace, wherewith ye haue plunged him through your last rigor, the which if he felt that there were any offence in him, that might giue you any occasion to be rude and hard vnto him, he would not onely go about to aske you mercie and forgiveness, but he would reuenge you by

on himself, doing more than the Pellicane for his little ones: but if this be his affection to measure this cause by your extreme beautie, he hath neuerthelesse restrained it with þe bridle of reason against nature. And if he in so little access and conuersation that he hath had with you, did not once twinkle with his eye to the interest and hurt of your highnesse, much lesse he hath hazarde his tong to chaunge the face of his wepy heart. What reason can ye pretend thus to banish him from the fruition of your sight: for lacking that, he seemeth to lyue in darknesse, but that the continual flame of his heart cleareth him, the which had been burnt long since, & consumed to ashes if my ordinarie teares had not been, wherewith I mortified it. May it please you then for all satisfaction, that nat. I, but lone hath merited for me, to call me againe from this exile, or at least wyse to make me vnderstande even by your vniuersall hand the conception of your spirite and minde, þe which mine cannot comprehend, if ye desire not the short death of him, whose onely þought of your excellencie, doth sustaine him in a so tofull life.

The Oration of the Prince Dom Florisel of Niquea, to the Kings, Princes, Captaines, and souldiers of his armie, setting before their eyes, the victories obtained by their predecessors against many nations: and that they should vse modestly the victorie if it be giuen them, and to consider that they haue to doe with a victorious nation. In the 10. booke the 18. Chapter.

Right mightie Emperours, Kings, Princes, balliant captaines and souldiers, if the time that is past had not left vs the memorie of the noble and vertuous actes of our predecessors, and also of many that are yet aliuie and present in this battel, I would haue esteemed it reasonable ynough that I (seeing it hath pleased you to chuse me the head of this armie notwithstanding I am vnwoorthy in price and comparison of others

where they are among you, should have made you an Duke
 to excite your hearts to magnanimie and valiantnesse:
 but your vertue knowne already among the Trojans,
 Romaines, and Carthagians, the which have oftentimes
 proued the strength of your armes, hath excusd me of this
 payne, & turneth my prayer to God, beseeching him through
 his grace, to maintaine audacitie and boldnesse in those, from
 whom as yet it neuer departed. Our victory, if it so please him,
 is without doubt, the which comming, I pray you my Lords
 and friends to stand and persist in your ranks; moderating
 the heat of your execution, so that y^e rape and pray (the which
 afterwarde cannot scape us) sit not man out of his way,
 whereby we may lose that is certain, and result and turne
 to fortune. Furthermore I desire you not to displaye ray to
 contemne your enemies, but to esteem them as much as ye
 thinke your selves to be worth, for of a troth the French me-
 with whom ye shall haue to doe this daye, are a nation
 of the best warriors of all the world, the which haue alwayes
 discountenanced those that would assaile and intaile them, pray-
 ing you furthermore to do better than I can say, & to consi-
 der y^e this victory vpon those that overcome al other people,
 both prepare you an inestimable triumph of glory, defacing
 by dusking at once the most noble of our auncetors & elders.

Prince Anaxartes Oratio to the Paganes, assuring them of the
 victorie, as well for their good right, as for the presence of
 the Infants of the Gods. In the 10. booke the 18. Chapter.

Lords (quoth he) Captaynes, and Soldiers, we see oft-
 times that the Gods do so shewe their might in the bards
 of battells, that oftentimes the great number of people are
 broken by the lesse. But how much should your courages be
 assured of all such hazard and danger, knowing for a suretie
 that the right is on your side. Also they haue sent you father
 their sonne and their daughter to execute their victory, of the
 which

which in many should make any doubt, seeing the readiness
of our allies, and knowing the ballastness of the confidence
of the armie. Now I will hold my peace, being well assured
that ye are more prompt and ready to the effect of the deed,
than to hearken to any such words.

The Oration of Lucidor to the Christians. In the .10. booke
the .18. Chapter.

M^y Lords I will not be great nor many words with
you, to increase the boldnesse that is naturally in you,
and greatly experimented among all your enemies. I will
only reduce vnto your memorie, that ye must set your affe-
rance in the diuine maiestie, the which doth certainly know
to hard your sinnes, and to double your breath to execute
his iustice by our hands, vpon the vniuersall blunders of other
men. Yet that notwithstanding, god right hath neede of aid,
therefore consider all thing to maintain the order of warre,
that shall be appointed you by your captaynes and the serge-
ants of your bands, being certayne that this one point might
deprive and take from us the victorie whiche we holde as if
were even now betwene our hands. Consider also besides
the common right of this enterprise: the obligation that eu-
ery man hath to assist his natural prince, to aid him, to main-
taine the honoz that they haue of long time obtained, ioyning
thereto your owne so greatly celebrated and honored, the
which by the losse of this iourney, should be abolished and
brought to nothing. Furthermore advise you, that we hazard
our selues much lesse in this battell than our enemies do, for
if it were so (that God forbid) that by them we should be brow-
ken, the losse could not be so greates of our parts, fighting in
this champion countrey, for why, our wives, infants, parents,
and friends shall remaine entier and whole without losse
of one sote of land, but if our enemies chance to be ouerthro-
wen, (as I trust) all we shall be enriched occupying theirs
lands

into and a shippe, with a glorious satisfaction of our
inurie.

The king of Seides, and Dom Florisell of Portugal do, desir-
by a letter Amadis of Greece and Florisell of Nique upon
the querell of Lucidor. In the. 10. booke the. 18. Chapter.

Being come into this campe to saue iustice, against the
wrong that by you hath bene done to the royall bloude of
france, specially by Florisell, the vsurper of the true bed of
prince Lucidor, we being for this cause in the battell that is
past, it seemeth to vs a thing enoyme, that so many good
men are slayne, and other reioy to solow them, and all for the
raue of a woman. This considered, we iudge it reasonable,
that ye two, whiche are the spring and the beginning of the
bete, should also beare the whole deede and effeete of the en-
terpryse. Wherefore Dom Fryse of Portugal & I haue apoynt-
ed to fight with you two, with eghtene knights of ours
against as many of yours: trusting that God will giue vs be-
grance vpon you, with the fruite of all your gloire, redoun-
ding with like meane vnto oures. And that with this condi-
tion, that they which winne, may wine and cast out of the
campe all that be overcome, and those that be vnder their
charge as long as the warre endureth. Desiring you of our
part such suretie of the camp, as we shall desire of you, par-
ting the suite by egall advantage, as well to the challe-
gers as to the defendes: the iudges of our side are the prince
Anaxartes, and the princeesse Alastrazere: and they of your part
shall be such as ye shall name within the thirtene of the date
of these present letters, of the which we make an end, as we
trust to make of the whole warre.

Amadis

The tenth booke

A letter of Gaius and Florisella of Syria to the King of Silesia
In the 10. booke the 20. Chapter.

The soueraigne God hath in such wise reserved the oversight of all things by him created, that fortune hath no other power, but as much as it pleaseth him to suffer, he is the only stay of his holy faith, the which he wil sustayne, against all the innovations of infidels, and false Christians, taking their alliance, not suffering his laude to be transported to whome it pertaineth not. And to answer to your letter, Amadis of Greece, and Florisell of Nigra, do accept the combat, with eyghtene gentlemen, the which they have chosen against your eyghtene, with such suretie of the campe, departing of the sunne, winde, or dust, and other conditions as ye have capitulated and reversed. In the which we do name for our iudges the high and excellent princes king Amadis of France, and the Emperours Esplandian and Lisuard of Grece. Whereupon we make an end, remitting the end of our combat to the disposition of God.

A letter of defiance from the princeesse Alastraxere, to prince Galanges of Asire. In the 10. booke the 22. Chapter.

The humayne iustice doth condemne in a great amended the bassall committing felonie against his liege Lord: but they that runne or fall into the crime of the diuine maiestie defiled, are cruelly both they and of their posteritie punished. This I say for the Phaliges, which are ataint of these two ruous vices: for thou canst not denye but that thou hast not presented me thy service with faith and homage: and agaynst all right and iustice thou hast rebell, and now dost take armes agaynst me and mine. It is what els dothe it tende that thou dost publish the ceremonie and adoration of my Image, making to me diuine and godly honour, if thou labor and go about to destroy and to bring me to ruine in open warre: Whys proude boldnesse both

will contrayne you to seruence him: that by this letter may
all combat of my owne person to him; so make and cause
his to knowlege him, to whom thou haste not well knowen:
for the day, I assigne thee the same, vpon the which our
knightes shall fight against yours, that the memory of thy
demeritariousnesse and pryde may be celebrated and shewed in
the Theatre of so many good men. I doe assure the campe of
my foe, asking no sureties for thine, the sunne shall part it self
instely, if the brightnesse of my shining harnesse do not outsell
thy light.

Phalanges, answer to the defiance of the princeesse Alastrance.
In the. 10. booke, the. 22. Chapter.

Madame, I haue receyued the letter of defiance sent vnto
me of your parte, the which I will not (because I may
not) accept in no maner of wise: for the offence that ye pre-
tende to me in your firste anger prouoked by the flatterers
that are aboute you, I trust in your discretion when ye haue
receyued me in my iustificacion to deface it. I am come (say
they) to Constantinople to helpe the Prince Florisell agaynst
them, ye haue done them the honour, that they haue not de-
serued, to campe your selfe for their defence, in the which
thing ye are not ignorant of suche cases that doe often times
chaunce among Kinges alied together, takyng of contrarie
armes one against another, for some former obligation or
bande, suche a one as mine is against the Prince Constantine.
Doe these lordans thinke to range themselves against you
in the mortall conflicte of him that dothe die for you a thou-
sande times every day: beloue or truste they so to couple or
set the faithfull seruant against his right honozable mistresse?
for this cause most deare Lady I beseeche you for the honour
that ye haue shewed me, to receyue me for your knight, and
that ye listen no more vnto them, and to content you with my
obedience.

Alk.

o, d'mare

imaginary death, without taking any other for me, the which
 hath no respect in his language, but by the contemplation
 of your blinde perjury: praying you to treat him more
 humanely hereafter, the which (will ye or no) can never be
 but yours.

A letter of defiance from Macartes king of *Thir*, to king Ama-
 dis of *France*. In the .10. booke, the .24. Chapter.

Macartes king of *Thir*, to Amadis king of *England* greeting.
 Fortune long since contrary to my auncetours in the fa-
 vour of yours, and the *Macedoniens*, turning nowe his wheele
 to my minde and pleasure, hath nowe commaunded me to
 come and to take vengeance of the blood of my Syrians that
 are past by the edge and cutting of your swordes, following
 the occasion of the newe injury and wrong by you against
 the Prince Francis Lucidor committed, unto whom I adioyne
 my selfe for the restitution of the seconde Helen, in hope of a
 like issue that ye had agaynst the *Troyans* for the firste. There-
 fore I understanding that you king Amadis are cheefe of the
 routes of those that make this warre, your name sounding
 throught out all *Asia*, hath prouoked me to come to this arme,
 to proue if the effect of your vertue dothe answer to his in-
 credible renoune: entring in hercely against you in a closed
 campe, the victorie whereof shoulde be vnto me a shorte way
 to the soueraigne price of armes, if I might overcome the over-
 commer of all other.

The answer of kyng Amadis of *France*, to the letter of Ma-
 cartes kyng of *Thir*. In the .10. booke, the .24. Chapter.

King of *Thir*, if ye attributed to the soueraigne God the
 glory that ye holde of fortune, and of the strength of your
 armes, I would haue you in greater estimation: but I doe
 know

knowe that this shalbe dothe piousse waye of the faith helpe
of your Gods, that of any other imperfection of the booke of
incompleat. But to come to the point, I accept the condition
that ye present vnto me with the specified conditions, chosing
the twentieth day after this, ensuring you the same on my
parte. And so; my iudges I demaunde the Prince Alastrax-
er, and the Prince Phalanges of Asre, they remayning to
your choyce, whom ye shall elect and chuse so; your selfe.

A letter from Queené Cleofila of Lemnos, to the Princes of
Greece. In the 10. booke, the 25. Chapter.

Cleofila Queene of the Ile of Lemnos salute and peace to
the Princes of Greece. My Lordes, although I am assured
and doe come of the noble blood of Troy, and of the lineage
of valiant King Gedcon, yet I come not to you at this time
to renewe the ancient quarrell of your Helen of Greece, but
bearing the newes in my realme of the marvellous assem-
bly made in this Emperre, by the occasion of the rape of the
seconde Helen, and of the great number of Princes and gen-
tle Knights that come thither aswell of your enemies side as
of yours, I accompanied onely with Damielles am departed
from my kingdomes to see this noble assemble, to remayne as
neuter of all your differences and strifes. And being ar-
riued to this porte, I have sent you this ambassade to advertise
you of the cause of my coming, the whiche is to iudge the
valiantnesse and the highe aces that shalbe shewed aswell on
the one side as on the other, and that, to bestowe my landes
and Lordshippes with the quays of the beantie, whereunto
the Gods haue willed to indue me, wth such a knight, in whom
I shall see accomplished with estate, vertue, and perfection of
his person. Wherefore if it please you to give me a safe
conduite so; me and my companie of women, I will set my
foote vpon the earth, and come and visite you at Constantinople.

Alk. 4.

In this gaily tourney that shalbe solennized at the marriage
of Helen of Polonia.

The oration of Queene Cleofila to King Amadis of France.
In the. 10. booke, the. 28. Chapter.

M^y Lozde, I haue hearde say of wise men, that the Gods
haue set in the motions of heauen, and in his lights a cer-
taine force above all creatures, and that the things fatall
cannot faile to fall there, where they be destinate, so that it is
not in the powze of men to resist it: but yet there be chaunces
of great violence, the whiche may be ouercome by magnani-
mitie, such as ye haue ended to the greate admiration of all
that liue. Also it seemeth to me that a Lady of estate dothe
merite no lesse glorie to sustayne the assaultes of loue, and
if she obtayne, yea moze than other, she is moze cruelly afflic-
ted by the irrenocable sacrifice of hir sayth, desiring rather
to die, than to bespot it or defile it. I say this, to declare un-
to you the inconuenience that I am fallen in by the influence
of loue, the whiche I thinke is inenitable, against the ef-
fect whereof, I am purposed to resiste, for the conseruation
of my honour. For why my Lozde, I pray you beleue me,
that since the day that I saw your shauel come befoze me,
accompanied with the Princes of your owne blood, there
was no man of all the companie that pleased me so much, and
I so printed my affection, that it is impossible to deface it. and
I holde it very dangerous to tary long in your presence, con-
sidering your faithfulness so greatly approued, and the rea-
son of my estate & sexe, the whiche by all meares do binde me
to departe, & hauing made a vowe neuer to marrie but to him
whom I should finde the paragon of all men (such as I iudge
you to be) nor to associate any other unworthy of the gifts
and graces that nature and fortune hath moste largely giuen
me: and finding you appointed to another Lady, I remaine
to men-

lamenteth with an invincible sorrow, the which becometh
 reine some lightning and rest, discovering my heart to you.
 This done, I have purposed to depart from this countrey to
 returne into my owne realme, considering that from hence-
 forth there is nothing more to be feared, worthy of remorse,
 and that the greatest strokes of the combattles of the valiant
 men of both parties are fallen and given. Thus not being
 able to accomplish my desire as touching you, I pray you not
 to take it in euill part, but to lay the fault to lone, of whom ye
 know the power and might, the which is such vpon me, that
 my will shal neuer be changed nor set vpon any other but by
 your consent, to the which I wholly submit my selfe, my ho-
 nour saued.

The answer of Amadis of France, to Queene Cleofila. In the
 10. booke, the 28. Chapter.

Madame, I humbly thanke you for the good affection that it
 pleaseth you to shew me, and I praye God that giuing
 you such affection, ye vouch to him that both accept it, with
 such discretion and iudgement as is conuenient for your ho-
 nestie, promising with good heart to answere it, untyll I haue
 quited me to you wordes, of so good a knight as I thinke my
 selfe to be, to the intent that your sayth be no longer charged.

The Oration of Don Florisel of Nym, to Donigons. In the
 10. booke, the 30. Chapter.

In Victor, I haue already by letters saued you sufficiently
 to under stand, howe little right ye haue in this quarrell,
 offering you vpon conditions more than liberal, to the which
 I was not bound, in respect of the tranquillitie of our people,
 the which I neither there nor with argument may diminish,
 but only to understand, in what the iourneys of battailes
 past already, in the which we haue had vpon your discom-
 fortage).

that hath let me not brought me.

The answer of Lucider, to Dom Florisell of Niquar. In the 10. booke the 30. Chapter.

Florisell if I had had so fickle a courage as ye lay unto me, I woulde first haue parleyed and spoken of the matter, and not haue accepted the battell: our continuance and preparation doth cause you oftentimes to see the contrarie. As concerning the aduersitie of Fortune, that as ye alledge unto us, in certaine combats we haue proued, and ye knowe full well, that at tymes ye haue felt part your selfe. And if it were so, yet the hazarde thereof through his ordinarie varietie, woulde not cause me to trust to be better, as nowe it hath done, toyning into be the newe ayde and succour that God hath sent us by the valiant king of *Thir*. Therefore thinke not to convert and turne me at all by such wordes, but be you certaine, that through the confidence that I haue in him, and in the iustice of my cause, I will tarie for such an ende, as he shall giue us in the battell, leauing you the assurance that ye hold in Fortune, the which before this hath bene favourable unto you, lifting you up to the highest part of his whele, to abate you whene the whele lower.

Phalanges Oration to his companions and Souldiours, shewing them that the prognostication of birdes are not to be feared, seeing that they must fight against men, and not agaynst birds, furthermore, that their enemies do march and go in companies greatly extended & enlarged, the which is an easie thing to be broken. In the 10. booke the 31. Chapter.

I Oyes, Princes, and Souldiours, the Gods in times past haue giuen you and me great victories, by the which we in many Countreys haue made both the sea and the earth to tremble

tremble and quake. I doubt not at all to do here as much as
 more with the flour of the chivalrie of the world, the which
 to assure us, and to honour us, have given us charge of the bat-
 tle, willing to sustaine the battell, and the reward for
 our suretie: yet I do thinke, that many among you, would ra-
 ther desire the first ranke, whereunto ye may chaunce to come
 all after the encounter and meeting is, and I have felt, and
 perceived that some of you not well instructed, are afraid of
 the signes of Doves and Crows, that this day have brought
 in your sight. Well, I will well it be so, and that it is an evil
 presage and signe. But yet I say unto you, that the Gods have
 sent us such signes celestiall, to give us a marke of a great
 victory, having threatened our courages, to crowne us with
 bigger glories, because ye had not in you the magnanimitie
 and boldnesse to resist such doubtfull temptations, the which
 they would have us so to prove us. The true assurance of
 armes should not be taken of bydes, with whom as with our
 enemies we will not fight, but in the strength of the valourous
 armes, and in the good arte and knowledge of warre of the
 Capitaines, in the which I will well assure you, and aduer-
 tise you, as touching the businesse that I see prepared for us
 this day, that their square companies (as ye may see) go very
 large, and farre extended one from the other, to represent un-
 to us a very great multitude, and we contrariwise must and
 ought to go the one nigh unto the other, as we be. The which
 thing they do feigne purposely, to put them out of feare of the
 number of their enemies. This done, I hope that our good or-
 der (the which is the principall point of warre) shall soon
 breake them, being thus open, and it may be, through care-
 fulnesse, and negligence chauncing unto them, through the hope
 that their Magicians have given them by this confusion and
 baile flight. But ye see already at your eye their disorder, the
 which is your certaine advantage if ye can take it. This is
 (my companions) the thing that I would have said unto you,
 recommending to you my honour and yours.

Admirall of France with a terrible Oracion shall comfort bys
 Knight and his Souldiours, the which had bene discour-
 aged, and doth teach them a certaine Subtiltie to deceyue
 the enimie. In the 10. booke, the 31. Chapter.

L Oyes, knights, and souldiours, I will here rehearse oz
 lay vnto you the deede of another, to compare it vnto ours:
 that is, that hauing respect vnto the strong and cruell battail
 of Pharsalia in the whiche Iulius Cesar after diuers victories
 that he had agaynst him, ouercame Pompeius, how thinke you
 that it had bene possible for Pompeius chyldren to gather so
 few men as they had left, but that feare & cowardnesse neuer
 occupied theyr courage: the whiche afterwarde set him in
 that estate, to conquer the Emperre, if he coule haue folowed
 his fortune. And be it so, that nowe I see nothing in you but
 dolour and displeasure, bicause of those that be deade, yet I
 shall neuer thinke, such a fault and feblenesse of heart to be
 in you, that any one of you shoulde not desire to reuenge
 himselfe vpon his enimie, and to sell his skynne dearly. Well,
 it is conuenient for vs a little to dissemble our heavinesse, and
 take patience perforce, and not to discourage the other. It
 may becom me, that the greatest parte of the annoyances
 both rest in my hand: but I inclose it, to open and mani-
 festly to open it double perforce, when tyme and season shall
 geue me occasion. Wherefore I commaunde you all to go
 and to rest your selves a while, that as soon as the sayre
 Diana oz sport shall arise, setting you in traine and order to
 go and to invade our enimies, euery man taking a whyle
 shirte vpon his hart, for euery one of vs to knowe eche o-
 thers assuring you that the ioy which they had through our
 losse may cause them to be negligent, by the meanes wher-
 of, we may geue them so straye a bande, that they shall
 thinke thereof. And this shall be a demonstration that our
 little compaignie hath not a faynte heart agaynst so grente an
 hoste, seeing that our execution of vengeance hath no care
 for

In the travell and payne, recover. As touching my friends, although I have bin hurt like an other, I feele not these woundes so much, as that the which I have in my hart of despise and evill will, belonning to much of other, and that sinners of you which are not deedly wounded, shall not leave to come to this campe, the which I would should be two houres after midnight, and as secretly as may be, for feare of waking of our enemies, but to reach them so well, that they shall sleepe for ever. The which thing I esteeme to be easie, considering the great chere that ye made yester even, and the small watch that they shall make, trusting in your misfortune.

Acomplaynt of Amadis of Greece, being in the desert of Lims, lamenting his Lucell whom he had forsaken to take Niquia. In the.10.booke the.37.Chapter.

O force that dost force me against my owne will to breake the fayth and fidelitie that I should rather keepe, but yet thou hast made me, in changing of my selfe to change it. Truly my payne is greatly redoubted for the good thing that doth me so much evill. O gentle Lucell what is this to say, that when your beautie was wont to torment my hearte through a moztall desire, I enticed of good hope did beare it patiently: but now that I have it no more, alas I suffer an evill not to be borne. Alas, hope was wont to maintaine my life in thy absence, what doth now sustayne it: it must needs be, that there be some hope against hope to deliver me a more greivous punishment for my unfaithfullnesse, the which doth banish me from the presence of hir, whose inestimable vertue did promise me some pittie: but I my selfe am contrary to my selfe, so that I cannot have repentance to require your pardon for my falsed fayth, when I remember my deere Nequeza, of whom I have received so great glory and contentation. O death, now make an end of my life, to finish my travell, and thou life entertayne me no more to cause my lon-

Woe it is mine. O ye waves of the sea, why haue ye not
 swallowed me now of late into your deepe bottomes, to ex-
 empt me to take me from this so horrible torment? O some
 taine (beholding that of his carerne) thou art fortunate ma-
 king thy exorbitant course, and my eyes vnfaynate distil-
 ling continually by vnaturall constraint. O ye fresh liues
 why take from me the heate that is come from the common
 sunne, but the fier that Lucelle (my very soune) both cause, no
 water can quench, but one pitifull teare by his sprinkled vpon
 me. Niques, Niques, thou dost owe me the pardon of this
 offence, whereof thou hast forgotten the obligation of my
 first loues. Lucelle Lucelle, reioice your self now, that the time
 is come, that ye shall haue vengeance of your vnfaythfull
 knight of the burning sword, with satisfaction of the faulte
 that his sonne might haue done against your brother.

Anaxartes doth pitifully shew princeesse Oriana, that the fier of
 loue whiche hath inflamed him through his beaunie will re-
 duce him to ashes, if she take no pite. In the 10. booke, the
 41. Chapter.

I Besech you madame to excuse my boldnesse that I take to
 discouer vnto you the martirdome that I suffer for your ex-
 cellence, and so muche the more it græueth me that I kepe it
 close and couert: for what soeuer reuerence I beare to your
 highnes, the strength of loue is so vehement, that my reason
 can no longer resist and to cause you to perceiue it well, it is
 such, that I for the extremitie of the violence thereof cannot
 tell it, but that I through it do feele in me as it were in a little
 world (after the saying of ancient wise men) all the diuers
 passions of the elements: Alas my poyntes do well shewe
 and declare the running waters of the sea in my continuall
 teares, and my deepe sighes do flie as the winds in the ayre:
 and are moued by the heate of fier hidden in my hearte, the
 which without your pite, shall turne all my body into ashe
 earth and ashes.

A sweete and an honest answer of princeesse Oriana, to Anax-
ares. In the 10. booke the 41. Chapter.

MY lord, the place that ye hold, such as we knowe, dothe
gve you a labe to speake privily unto me: but of the af-
fection the which ye would declare unto me, ye shall pardon
me, if I be purposed to beleue the thing that I may iudge by
effect more than by wordes, the which may easily be disgui-
sed: notwithstanding I shall iudge that princeesse fortunate,
unto whom God shall give a knyght that aboundeth with
great vertue, whom I esteeme and honoure in you, after
his merite.

The Queene Sidonia doeth declare to Phalanges of Asie, the
cause of the lawe that she hath established, and the requi-
reth him to marie her. In the 10. booke the 44. Chapter.

If the excellent Ladies of Rome and Greece, have in times
past offered themselves in sacrifice to conserve and keepe
their virginite, and to obtayne by such deathe immortall
gloie, there is no lesse reason in the lawe, as by me in this
lawe constituted and established, for the conservation of my
daughter's chastite and myne, preserving them from divers
abuses that men threaten them withall, to waine them to
theyr uncleane affections by efficace promises and perswa-
sions, by the meanes wherof the eye of love by semblance
and lyke nature, dothe embrace the hartes of them. Therefore
for I have only reserved libertie to maidens to chuse their
husbands, and to knyghts to chuse them wives, and I have
submitted my selfe to the Law, and to use it after my desire
and for the weale of my realme, the which is, in my power
to give to whom it shall please me as husb, and as wyfe.
The which thing I doe to you knyght (to King Phalanges by
the hand) requiring you through amitie, and love to marrie
me, and I make you lord of my person, and of all my coun-
treys, bytante of the grace, force, beauty, and beautie that
I have.

I knowe in you, the which I esteeme no less than those that they haue reported to me of the excellent prince Phalanges of *Alia*. Wherefore chuse you now either to passe by the satisfaction that I offer you, or by rigour of my labours, in the punishment of the refuse. For I cannot annul my ordinances, that I haue made, but the husbands of whom I shall be provided, shall haue power to abolish them.

Phalanges doth refuse the mariage presented, for the loue of Alastraxerce, of whom he is amorous and in loue. In the 10. booke the 44. Chapter.

Madame, I do vnderstand very well the summe of your considerations, touching to the conseruation of mortall honour: but of my part I am constrained to keepe inviolably the diuine thoughtes in me infused by the celestially princesses Alastraxerce the daughter of the God Mars, and of the Dyane Zahara: but if they will force me to the contrary, I shal rather die in the faith of my goddesse, and more than that, by so faire hands as yours be. Wherefore madame I put my life into your hands: for the soule and the will remaine to hit, vnto whom it is dedicated long ago. For the rest, I thanke the Gods, and you for the hono: that ye haue offered me, which I cannot accept.

Amadis of Greece speakinge to Lucell, doth accuse and excuse him together of the fault that he as touching him had committed, praying him to forget it. In the 10. booke the 54. Chap.

Madame, I certainly do knowe, that besides the feruent desire that the beautie, such as yours is, doth cause in every person well borne, there is yet a more like nature among certain, that both draw to one mutuall affection, the which wise men do call *sympathie*, and yet engendreth a certayne bitter torment, and inviolable amitie, of the which our firste kinde betwixt you and me dothe giue us witness, although

although it may seeme unto you that my long absence hath
somewhat cooled it, since that I have bene absent by the force
of certaine secret befittees to another. But ye know that this
continuation is not durable, and that your fortune hath call
mine backe to his first influence, the which should cause you
to esteeme that my desire hath slept onely, as the fire covered
under the cinders, the which by & by both reuive more strong
and more bebetment than euer it was. And thinke not this
same that there is in the worlde any more than one way to
such an extremitie of wills, no; that ye can haue any other
than me, I being hūo the earth, we are as it were two lutes
let in one tune, so that the one giuing sounde, the stringes of
the other not touched (the which is set ouer against it) doe
move, and can not straine, if it be laid upon it, to move. I de-
baine if these reasons take no place in your vnderstanding, at
least will consider you the flocks, whose young ones be as the
their name, as their turne dothe fall, so you recognising the
pleasures and seruices that haue first aduanced you, if not,
this rigorous penance shall make an ende of my miserable
dayes.

Lucidors Oration to the Lordes and Ladyes beyng in Constan-
tinople, rehearsing vnto them diuers and perillous adventures
and denouncing the comming of diuers Princes, whereof the
companie marvelled verry sore, and reioyced. In the 10.
booke and 57. Chapter.

M Lordes, the soueraigne god and maker of this worlde,
both canse us to play beanie and blouby tragedies when
it pleaseth him, and after marches comedies and mettall enter-
ludes when his godly will both heare and suffer it. Wherby
vnto we must applie our obedient and subiect wills, heying
and of necessitie following vertue without bicking against
the spurre, complayning in himselfe of his fatall ordinaunce,
he both sende vs great aduersities to cause vs to knowe his
great

Alty,

grounde to see out his death. And after he had thus said
 and done, he lay in his bed, and he was dead, the which was not
 befalling to him by his death, but by his death. I will not put
 you in remembrance of the matters past, but I will
 shewe you such newes, whereof I beleue that none of you
 shall not complaine that I toke the gamester, for in such things
 God hath used me for a meane, as of a sorowfull (that maketh
 the mourner) and blisfull afterwarde a reuealer: first I will
 come to you of the name Niquea, declaring unto you, that your
 Amadis of Greece beinge enchanted in the praye of the Prin-
 cesse Achadoe, because of his brother whom he had slaine for
 the love of you, was not onely bewitched by my sister Lu-
 celle, but advertised of the danger whereof he saued him-
 selfe, yea after that he gave him such occasion, that euen
 once he returned unto my sister the pleasure that she had be-
 loved him, and converted the most hartred of Amadis into
 true and heartie amitie, delivering them out of the hands of
 a Duke a Magane, the which broughte them to Venice for
 his cousin the King Breon. What manner of eyes of so true,
 afterwarde we comming to succor these ladies, we happe-
 ned upon him and knew him not, where we had such a doe,
 that ye may iudge his vertue. In the meane while, the false
 Duke had scape him, if he had not leapt into the shippe, the
 which had caried him among his enemies, where he had ben
 lost, if God had not given vs so good an houre to depart, & had
 not bestowed him out of so certain danger and perill. The so-
 tune of time caried vs to the Isle of Rhodes, where that by
 strange encounters and meetings this valiant Prince had
 such a combatte against the valiant Florisel his sonne, that
 they both laye in the place for deade; the Duke Prince Zi-
 bar in the favour of the father inflamed the matter against
 the Princess Alastraxere, and the Emperour of Rome a-
 gainst the King Amadis, and I against the baron Prince
 Phalanges. But by the intercurrent chance of the father
 and the sonne, the Prince was knowne, and made an end

of all our combattles: declaring unto us (after that the
 many yeeres were passed upon the two Princes that late
 furke and fight) how that by force of the enchantment
 they came together another time, at whose come the two
 Swells, Anacorete and Alastorece: which if they had had the
 knowledge nor remembrance, it at the seconde time they
 had not founde them selves together in the selfe same place,
 that did put them firste in remembrance of the ende of the
 charme. And thus as we were in this discomfort, we were
 all enchanted and bewitched, untill the comming of the
 Duene Argenes, of the sage Alquif, Virgande and M. Elizabeth
 the which set us againe in our estate, telling thereunto the
 advertisement of the wise Mirabelle, by whom all the secrets
 of the Castle were discovered, the father and the sonne healed
 of their woundes, and the gentle bastards charged of the fa-
 ther the which was so long unknowne. Thus came all these
 Lordes and Ladies into oure companye, also the Princesse
 Oriana that was met withall upon the sea, and by a strange
 adventure delivred. They honoured me for this presence
 Embassade. Where reffecte now, that I must retorne unto
 them, to deliver them into your bandes to verifie my wordes
 withall.

Phalanges dothe require of the Lordes and Ladies being in
 Constantinople that Alastorece whome he hath loved long
 maybe gyven him in marriage. In the tenth booke the
 Chapter.

Right high & mightie Lords, the boldnesse of my thoughts,
 the which heretofore have ben giv to a presumptuous de-
 minitie, hath not abate his wings, knowing it to be turned in
 to humane lineage created by herolike & noble vertue above
 mortal fragilitie. Also I haue not to attempt hir as before, by
 the meanes of the aide that I meely finde in your maiesties
 by the acknowledging of hir kintzen, unto whome I have long
 since

Since I have by heart, my honour and my good. The which
(I am sure that I never before) nothing of you, and if ye
renew me not to much better, for to have her) to the gentle
Princesse Alabracere, whom I require to my selfe and layall
Queen: first summoning in this case the Prince Florisel, to quite
his requites me for the duties of mutuall love, giving me
like comfort and succour, as he hath received of me (as he well
knoweth) in his affaires.

A letter of credence of the Princesse Arlande. In the 10. booke
the 8. Chapter.

Arlande of Torae, disherited of his landes, because she made
him heritor of his hearte, that had the proprietie of his il-
bertie so greatly alienated, that she can accept no part in his,
to Florisel of Niqua, Prince of France, Englande, Apollonia, and
Rhodes, salutation. Fortune hath in such wise conspired against
me, that she hath given me no other yoke to write withal but
blow, no, no other messenger but a childe, nor hath sent me
no succour, but against the loins of my mortall enemye, for
my brothers sake, and yet more than this mortall enemye, be-
cause I cannot be my owne friende. Loke upon me ye ladies
that doe complaine you of the light turnes of his custonable
inconstancie, and take an example to hope in desperation.
She hath not left me as much as my surname, the which I
have borrowed, because I would not too much astonishe you in
the first sight of the superscription of my letter mistive, as in
the salutation, the which she maie yll sende, that hath of
long time his heart captiue and afflicted as ye well knowe,
and not long since the body in prison. I have no great leisure
with my hands to send my complaints, when that with my
mouth I cannot cause them to be understood. I say thus
you for the rest on my part to beleue this Damiell, as reason
would on your behalfe.

Florisel

Florismith doth come to Florisell of Niquia, and to the other nobles being at Constantinople, the cause of his coming, and the imprisonment of the princess of Thracia. In the 10. booke, the 58. Chapter.

My Lord, the case is this: In the time that my Lady had left you in the Isle of Rhodes, and was at hir returning in my matters the kings Court: she founde there the Duke Madasanill, the tyzant of the next Ilandes, a fierce Giant, great and marvellous mightie, accompanied with foure hundred of his cousins like vnto himselfe, all they being issued of the lineage of Furus Cornelius, calling themselves the revengers of his blood. This Duke required of the king a wife, vnder the conditions of the vengeance that he undertooke vpon Prince Amadis of Greece, to whom I was nourished and instructed, if the obligation that came afterwarde had not defaced this cruell enmitie, by the meanes of the succour that the Prince gave him in his extreme businesse, whom I loved and honoured, and yet knew him not, and was desirous with all my heart to serue him. But the king perceiving the new reconciliation of my Lady with him that had slaine his brother, he deliuered hir quickly into the Dukes handes, committing him to marrie hir. He was euen then ready with the Duchesse Arvide, whom he requeyred to come to your marriage. When hearing she should be sent to his father, he answered the king: beleue not my Lord, that the trespass and fault that I haue done to my highnesse, in that I could not resist the strength of the loue of the sonne, now I make it to the father, assuring you, that I will neuer haue other husbande than the sonne, nor no greater enemie than him, that shall purchase euill to the father, vnto whom I haue sworn and giuen my sayth of peace and concord. The king was so irritated and chafed with his answer, that euen vpon the selfe he did vicerite hir: and caused an othe to be giuen to Madasanill the Prince of Thracia, setting my Lady in his power, to looke

opm.

ladge hir incontinently in the fortreffe of the lake of four
 panements, the which as men doe esteeme, is one of the stron-
 gest places of the world. So he gaue him the charge of hir,
 and of the foure Panementes, to the Giances his cousins,
 commaunding them to keepe hir in prison a whole yeare, if
 she applyed not hir will vnto him. The which if she did not
 within the terme appoynted, he woulde that hir head shoulde
 be smitten off, for the appoyntment that shee had made, of his
 brother. The fierce villaine sayled not to fulfill this orde-
 nance moste diligently, leading my Ladie weeping and sob-
 bing to the Castell, where he enclosed hir alone with hir
 cousin Arinda, deliuering the keyes of the prison to a great
 and a vile Jayler, reseruing the comming into the selfe same
 Castell to himselfe, his cousins being established in the foure
 Panements, the which cause all those to sweare that come
 thither, to be at the vengeance of the death of Furio, if not, that
 he will thrust them into deepe and cruell prisons. At night
 they shutte in the Gates of their Panements, and by Canes
 made vnder the grounde they returne to the Castell, being
 distant from the Walls two shottes of a Crossebowe, of the
 which the Duke himselfe doth open and sparre the Gates.
 Well, I followed them into the Castell, where they suffered
 me to walke at my ease; but I enforced through sorrowe to
 see hir in such estate, not knowing howe to remedie it. One
 day she putting out hir head at a little lattis window, saw me
 beneath, and sayde vnto me, Floriano, prepare thy selfe by
 some means that thou mayst speake vnto me: Incontinent
 I went by, leauing the Duke beneath with his men, and I
 prayed Bocarell the Jayler to shewe me so much fauour, as to
 let me speake a little to my Ladie the Princesse: the whiche
 answered me, that if I spake any more vnto him, he woulde
 cast me from the height of the wall. Orbanide (quoth I to
 him) if I were weaponed as thou art, I shoulde bryde thy
 shoute well ynough. Then casting my sight on every syde, I
 saw a sword hanging, the which I toke soderly, and the vil-
 laine

haine came to me hauing a Bartheleme in his hande; wherewith he smote arie at me, the which hapning after I am told, and so that he perced me not, but onely my bellet Caloch in two partes; or els he had smitten me through the bodie. When I gave him such a garter in the hamme, and so right upon the loynt, that by and by he fell colone in the place, and cast out his armes to take me, but I sayd the sworde is betwene him and me, that it perste him vnto the biller thow the middle of his bellie. When through paine he stretched him, and I that they which were beneath shoulde not perceue it, took a bat, wherewith I cut his gorze, as it had bene a great Ore. So I took the keyes, and went to open the gate of the prison, wher I founde my Lable trembling for the feare that she had of the strife and debate that she heard betwene Bocarel & me: the which embraced me, & kiss me a hundred times, saying: Alas Florarlan, what shall become of thy life, if the Duke vnderstand thy deede? My minton God preserve thee and kepe thee to much more greater things. Spadame (quoth I) the thing that is done, cannot be vndone: but I see the remedie, that is, to go to the Duke, and to tell him that ye haue sent me word by Bocarel, to pray him to sende me to the king, to requyre him of a certaine thing, and that afterwarde ye will applie vnto his will. Thus I shall get out and escape. Againe she took me about the necke, smiling for my iumention. When I sayd vnto hir, that there was no crying there, that I, (she beholding the thing) being out of that place, would haue businesse for hir deliuerance. We muste (she sayd) goe to Constantinople, and beare me a letter to Prince Florisell of Niquea, but we haue not here wherewithall to make it. It shall not let (sayd I) for that, for I will go and take a kee in Bocarel's chamber, and mingle it with the blood of this cushion, with the which ye may write this present letter. I will commend it to his hands, he blessing me, and commending me to God. I shut the doore, & tied the keyes againe to the Taylers girdle, because men shoulde not perceue that I had spoken with hir.

I went to the Duke, the which did graunt me my demands
 verie willingly, and caused the gate to be opened vnto me,
 & a boye to be belivered vnto me, vpon whom I haue done my busi-
 nesse hitherto, keeping no waye untill I was farre from *Thrace*.
 And I haue bestowed one lincke of my chaine for my expen-
 ces, and this habit, the which I haue taken and made comfort-
 mable and meete for the estate of my Ladie. This is it my
 Lorde, that I was charged withall to shewe you.

And she shew hir father the king of *Thrace*, howe that the
 Princes of *Greece* haue forgourn hir, and deliuered hir of the
 death, that shee had of, a long time purchased for them, and
 for this cause she prayeth him to receyue them to his amitie.
 In the 10. booke, the 62. Chapter.

M^y Lorde, I haue for a time employed all my power to
 purchase the vengeance of my brother *Balerio*, vpon those
 that slew him, as euery man might haue perceyued: after-
 wards my enemies met with me in such perill, that without
 their succour I had lost mine honour or my life. Who then
 should haue so to maintaine a heart to procure his death, by whō
 he hath and holdeth his life: seeing also that the accident and
 chaunce of my brother doth not charge him with any treason,
 or vnfaithfulness, and is not to be imputed but to the ordina-
 rie hazard & chance of warre: I being for this cause deliuered
 by you agaynst my will to *Madanill*, vnder the condition of
 vengeance vpon the Princes of *Greece*, vnto whome I was in-
 det for my deliuerance, at least wise they are quited concer-
 ning me, for the recompence of good for euill, they haue holpen
 me in the captiuitie that I was in, and in such sort as ye doe
 see, notwithstanding the treason of the Duke, as this noble
 blood is alwayes in Gods protection. Therefore I beseeche
 you my Lorde, to consider my deede with reason, pacifying
 your courage for my sake, and making agreement with those,
 whose alliance receyue no comparisson of that of *Furio Cornelio*.

As

As touching me, I doe offer my selfe unto you, to dispose me
after your owne will, as I have said to his father Abraham. And
of them I ensure you ye shall not be hindered nor let in any
point of your royall libertie. As for here the great king Ama-
dis of France, his Florisel of Niquea, whose father saued my life
vpon the sea, that is the Prince Phalanges of Astré, and the
valiant Alastracere, the whiche although they haue you in
their handes, desire but your amitie.

The Queene Sidonia dothe wryte to Moraisel, the whiche will
give hir daughter (of whome he had left hir greate) in mari-
age, to him that will bring hir his head, to be reuenged by his
death of the wrong that he hath done hir, deceyuing hir vn-
der the colour of mariage. In the 10. booke, the 65. Chapter.

Sidonia Prince of the Ile of Gaiadey, founder of glorious
slawes to his owne shame, to this sayned Moraisel. She sen-
deth this salutation: to depzine thee the better, I hauing pre-
sented to thee mine owne person and royal lordship, following
the rigorosnesse of my ordinaunces, thou haste fraudulently
accepted it, notwithstanding thy incapacitie, keeping the one
parte of the edicte and lawe, and violating the other. And ha-
uing thus vniustly vsurped the honour of my royall bedde,
haste left me in long heauynesse for thy absence, without at a-
ny time afterwarde aduertising me of the abuse that thou
haste byned me, but of the new bedde that thou hast practised.
What excuse can ye forge or inuent: but to haue willed to by-
gaine the life of the gentle Prince Phalanges of Astré. An
amitie did binde thee to lay thine owne life for his, and not thy
honour and mine: whereof I call the Gods to auenge me of
thy perurie in our marriage: and I will purchase it among
men, by the frute that is issued of the daughter of to whom thou
dost leane me girded and great: the whiche for the vantage
of beautie that she hath aboue all the fairest of the worlde, I
haue named hir Diana, to the likenesse of the Planet that in

The tenth booke

beauen dothe delace all other. The which I nourish for
the pyce and hire of thy head, promising hir with my reatnes
in marriage, to him that shall bring me that present. And for
this, I haue caused the towers of Phebus and Diana to be built
ed. Wherein she shalbe inclosed not to be seene of any living
man, vntill the coming of my auenger hir husbande, the
which shall thine in thy place, and shee shall sayle in myne,
after the companie that my soule shall go to doe to thine. For
the assurance of those condicions I haue signed this letter
with my name, and sent it sealed with hir blonde in thy pre-
sence, as innocent, as thine is euill and without faulte.

The Oration of Dom Florisel of Niquea to the assistance in
Constantinople, where he excuseth him of the thing that Si-
donia dothe accuse hym of, and giueth assurance to all
those; that (vpon this quarell) be willing to combatte and
fight. In the. 10. booke, the. 65. Chapter.

I f, moste noble Lordes, manne ought not by the lawe of
true amitie, spare body nor goodes in any businesse of his
freende, what may he then reserve at the poynt of the extre-
mitie of his owne lyfe? into the which the Prince Phalanges
was runne, by the rigorous lawes of the Ile of Gynsey, if I
had not sodainly succoured and holpen him: although to the
preiudice of the sayth that I firste owe vnto God, and after to
my deare Lady Helen, of whome I hope for no lesse pardon,
than of the diuine maiestie in like offence. The Quene that
accuseth me is indued with so great grace and perfection, that
she alone maye inforce all humayne heartes to hir will and
pleasure, and if she complayne of the twi solemne bands of sa-
cred marriages, the mishap that is chanced muste be ascribed
to hir selfe, through the constraint of hir owne ordinances and
lawes. For all that I doe for satisfaction of hir honour (where-
with they will charge me) I consent that this present por-
traiture

treasure be tied to a corde the which shalbe set by in the courts
of this palace, and the chances of these poze maydens in an
other, that the same may be the better published, and that the
knights through ignorance sayle not by at the enterprise of
this quarrell: for the which euen now I sweare and promise
such assurance, as is convenient in such a defiance, to all those
that are native in this cite, and will enter in campe for or a-
gainst me, that if the vengeance be due vnto hir, it be not de-
layed on my parte.

Certaine complayntes extract out of the Eleventh booke, the
first Chapter, in the which menne may see Queene Sido-
nia complayne hir inconstantly ynough of loue.

O True dissembling of him, the which under the image
and name of an other did gather the first flowre of my
youth: what ioy shalte thou bring me, giuing me the meanes
to quench and to mortifie the fire of his loue by the vengeance
that I purchase vpon him for the outrageous ranshment
of my honour. For I haue concluded and appointed to giue
thee with my realme to whosoeuer shall present the head of
the Father to the Daughter, the which thing I beseeche the
immortall Gods to consent and graunt for the iust punishment
of this false Prince a Grecian, and in witness of my
chastitie by him fraudulently defiled, my will being nothing
bespotted nor violated, O deare Moraisel into what excesse
of torment haste thou caste me, to enforce my will so affec-
tionated towarde thee, to sweare and to prepare for thee an im-
mortall vengeance, as to sacrifice thy heade to my vigorous
honour, and afterwarde to offer by my life to thy shadow:
who euer sawe suche a confusion of loue and hatred, or who
suche extremities to extinguishe the meane and the way of
honestie?

Another.

An other complaynt of Queene Sidonia. In the. 11. booke, the
1. Chapter.

O God, why haue ye not fulfilled me with the like fortune
to that of this lady in ioyfullnesse of so excellent a hope:
if ye will not shewe me so much grace and fauour, what rea-
son haue ye to cause me to see and taste the sweetenesse of his
perfections, and afterwarde to leaue me a famished martir-
dome of the sweetenesse of voluptuousnesse: Diloue, I would
gladly complayne me of thee, that hath so vnfaithfully intrea-
ted me, if thou dydst not beare thine excuse by the priuiledge
of thy naturall reason, and therefore I should doe wrong to
scunde me in reason againste him that bleth none: I am in
peace and in mortall warre: I feare, I hope, I burne being as
colde as yce, I flie to heauen, being wholly in the earth, and
yet nothing is done in deede, I embrace all, I am in prison
that doth neither open nor shutte, they doe lace and unlace me
with one lace. I one dothe binde me together and vnbinderh
me, giuing me his grace, and afterwarde taking it from me; a
good and an euill houre in my chace doe followe me: I see my
wea'ch, and to my hurte I doe runne, I am equally both life
and death: yea I purchase both life and death, and I would
perish, and I demaunde succour: in this state I am for Flo-
risel.

Floriam prayeth Arlande to declare vnto him what she know-
eth of his parents. In the. 11. booke, the. 5. Chapter.

Madame, I am inforced then to confesse your heart bren-
ning that dothe torment me of the thing that I haue (as
I consider) receyued of your grace, so haue bene hitherto so
well intreated: the obligation whereof doth charge me with
a deede that can not well be bozne: in asmuche as I know not
yet who I am, nor who was my father nor my mother: if I
knew they were of base condition, I would so much the more
acknow-

acknowledge that the liberrall nourishment that ye gave me
was of your only favour without my deserving, or any of
mine: And in case they were other, I would prepare me to
pay them for: the satisfaction that I am indebted unto you,
for the great goodness and favour that ye shew me. Where-
fore now I pray you to alighten me of my greafe sorrow
that I beare and suffer, and to certifie me of all that ye
know.

Arlande dothe wryte subtilly to Dom Florisel, the whiche doth
sende him his sonne to make hym knight: finally she pray-
eth God to rewarde him for his deceyfulness. In the. 11.
booke, the. 5. Chapter.

MY Lorde I sende you a Jewell, to wherof in thine pasts I
robbed you, and yet take nothing of yours, that was sub-
iect to the common lawe of the cite, and yet ye have satisfied
me with the greatestt goodness ye may wishe for in this
worlde, I trust that the confession that ye make shall discharge
me of this fault, saying that the restitution dothe solowe. As
long as he was in my possession, I kepte him very careful-
ly for my parte that I had in him, no wise reason would that ye
shoulde take care for yours: to wherof I am constrained to
advertise you, because ye shoulde no longer pretende any
cause of ignorance. This bearer Florisel the knyght hath
willing to obtayne laude, enioyng the frace of his anctores,
desireth to be made knight at the handes of the Emperours
your father. I pray you to doe so muche for your selfe, for him,
and for me, as to present him. In the meane while I affectio-
nally recomende me to your good grace, without doubting of
any hope, praying God (my Lorde) to render you the re-
warde of your deceytes, with the measure as ye have measured
to other.

Florisel

Florisel dothe wryte to Queene Sidoris, that although shee
purposed his death by the bringer of the letter, yet he for his
love saved his life, and is minded to doe so to all other, let-
ting yett all that he may, that Diana drinke not of the cup
that she hath promised hym. In the eleventh booke, the. 14.
Chapter.

MAdame, I sende you the salnte, that ye haue purchased to
take from me by this bearer, to the whiche I haue ginen it
for the fauour of your seruice, as my will is to doe to all those
that shall reclayne or speake agaynst you, what danger so
euer my life be in. The whiche I shall save to my power, to
cause other to thinke vpon a better dowrie for Diana, and vpon
a more honest cuppe to drinke in at hir mariage than in hir
fathers goblet. Therefore I will sustayne this warre that
ye deliuer mee, untill I haue wonne & made peace with you,
and till shee haue founde a more kinde husband than he, with
whome ye would cause hir to couple and to loyne hir hand de-
filed in my blood, the whiche is hir owne.

A letter from Abramosto diligently recomforryng Amadis of
Greece, vpon the death of his wife Niquis. In the. 11. booke,
the. 24. Chapter.

M^r Lozde, if ye should not suffer extreame choler and hea-
uinesse for the bereafe of your good companion the Em-
peresse Niquis, ye should be defiled with so great inhumanitie
and ingratitude, seying the beauesse that strangers them-
selues doe make, the whiche ye should haue felte more nearer
than all other. So sweete and so faithfull a constancie can
not be departed without a great and a naturall heart brea-
king; but after that the first motie hath giuen his alarm, the
spite must come to himselfe agayne, and take his breath, con-
sidering that teares be but losse vpon a thing irrecuperable, &
the torment vaine in a case that is without remedie. Doe ye
desire

desire he get in this world: ye are envious, and doe hate his
wealth, doe ye spoile him ill: she is in a life immortall, muche
more fortunate than is yours: doe ye helpe to sende her to the
place that she is gone unto: ye shall offend God in labour to
departe from hence before ye have finished all that he hath ap-
pointed you to do in this world. Ye have the renoume of
magnanimitie among all knights, but if ye suffer to be thus
overthowne of your selfe, ye shall lose at once all the vittories
that ye have wonne upon other: so if ye leave your selfe
strong and victorious to resist this greivous passion, ye shall
joyne the height and fulness to the triumph of all your cleare
and noble aces. This acte of lamenting is an unbecominge
for a man, and much more for a Prince, that should be an ex-
ample of light. As for the rest, ye know that she was borne
mortal, and that we shall not tary long after her to let the
countrey at libertie. Advise you then by judgement to dyle by
your teares, for unto the ignorant the time dothe passe at
length, consuming your selfe in all things to come ill.
Abra the Emperesse of Constantinople, and Princesse of the O-
riental regions.

Arlande, dothe compleyne hir of the dolours that love dothe
cause hir to endure and suffer: afterwards she prayeth the
beauties of Cleofila. In the .ii. booke, the .39. Chapter.

Ash loue, wherein have I offended thee, to intreate mis-
thous cruelly: arte not thou of a strange nature to tor-
ment and martyre those so extremely that hide thee and in-
close thee in the closet of their bresten: and if they lette thee
forth to give thee ayde, wilt thou receive them within with
reioyse, and pulling them farre from the mouth that they ap-
proched untoe long, if this be to assay the constancie of thy sub-
iectes, is not mine sufficiently: moved by the length of
tyme: if this be to cause the finger of thy cleare eye
Ambrosia to laue better by the countnesse of the birds fingers,
An. h. this

This thing is so great that is none will the fall of the penite so
 greatly; that is shall know no better my power to take the
 shortness of the mortalitie. I say also that the appe-
 tite hath not staid and quicken the daye fasting and absti-
 nence, but yet I am not faine to please fasting and hun-
 ger, that the botocles may stinke, and so the appetite is
 loste. O how I knowlege my crime, in that I haue bene bold
 in his such amorous language and bold to to thee a La-
 dy: I ought to haue bene contented with his good cheere, with
 his amiable beames, with his sweete looks: and to be shorte
 with his saye, simple and his gentle receyuing, looking at
 his direction for the gift of his gracious grante. Oh ab take
 tongue, that dost afflict and punish all the parts of the bo-
 dy by thy speech, committing but at all adventures the thing
 that hath bene better vnspoken than spoken: no how I would
 gladly seare him, and tell him with my mouth, if I trusted
 not that hereafter with an honorable amende thou mayest
 yet vnto his amende thy faulte, and render vnto this weary
 body some pleasure in rewarde of the ill that thou dost
 cause it no how to suffer. O God, what an euill is it to be de-
 prived of all the goodnesse that I receyued of his riant and
 laughing eye, of his golden mouth, of his hande taking
 mine: for thes shall neuer be any better spoken, better
 manered as I becom, nor hath bene, nor neuer shall be.
 Doth Diana auance him of his beantie? Cleofila doth not owe
 his very mouth, shee hath him, and of his beautie becoming
 the snow, the whitenesse of my Diana is well mingled with
 ruddinesse, the which is not so very sweete nor so wanton: the
 fashion of his body is slender, and so rounde, as it were made
 after a towne, his disposition so soft, that it seemeth (O Ioue)
 that thou arte kin to all the styes of his members, and
 that thou dost chauce and playe at all his teares and mo-
 uings: for this hath a perfect face, and a certayne good com-
 liness in all thing that the sayth or doth (the hath heauen)
 the which doth only make his beautie, to be reuer-

the best be made with hir, and where there is any fault, the
best comes it with hir diuine almightie, and so, that I believe
Venus your mother is no other thing than her grace, or if it
be so, hir onely companion. And who would not perish by the
sight of such a Ballishe? and whose eyes would not dafell at
the brightnesse and clearenesse of such a Sunne?

Dom Rogel dath pray Leonida to hold and to take him for hir
knight in the 12 booke the. 1 Chapter.

I If ye knowe the greatnesse of your beautie, as well as it is
imprinted within my heart, I am certaine Paname, that
ye would easily excuse the boldnesse that I take vpon me, to
declare vnto you the dolours which I feele dayly to increase in
me, by the swete violence of your diuine perfections. And so,
as much as ye are the onely fountaine of my wealth, I pray
you not to do me so much harme, as to frustrate me of the con-
solation that I receiue now, declaring my miserie vnto you.
Yet if I in this thing commit any offence, it shall please you
to consider that the feare the which I haue of your chaste ho-
nestie, cannot resist my desire, nor the fire which with I burne,
will not suffer me to disguise and hide my anguish any lon-
ger from you. But if your highnesse will wholly venter me
the conuenient remedie of my sickness, at least wise ye shall
not forsake me at all, as let me to open the euill that I suffer for
your beautie, so if ye may knowe it, I haue the contentation
of this glorie without looking for any other helpe. I then once
more rejoyce for this day, that I maye name me your knight,
and that under so great an honour and good fortune, I maye
finde my selfe assured against all dangers, praying and be-
seeching you Paname, not to refuse me this gift, considering
that having set all my power in you, there remaineth in
me no more, but that the which it shall please your good Grace
to giue me.

An. ly.

The

The answer of Princesse Leonida to Prince Roghe. In the
12. booke the 1. Chapter.

M^y Lorde, content your selfe with the favour that the kin-
dnesse of your thoughts hath granted you vpon me,
and knowe, that I a Damzell as I am, I haue no lesse neede
of my chastitie for the conseruation of my honour than you
(as ye say) of my god grace, to come to the heade of your en-
terprise. Therefore to proue vs both at auenture, wherevnto
wise men shall not conduct vs, my presence shall suffice you
if ye should, as ye doe say, receyue so great god fortune: for
as touching my selfe, I will content me with yours, and with
the armes of my chastitie.

A pitifull complaint of Diana, for the absence of Agefilan hir
Lover. In the 12. booke the 6. Chapter.

Agefilan, ye should content you with the name of Daraide,
and with the amitie that one Damzell doth beare to ano-
ther, without the increasing thus of my amorous passions, by
the changing of your name, that I in your absence should
suffer the feare of a hundred dangers, in the whiche perad-
uenture ye are not. But what say I? For if ye loved me with
the like love that I love you, ye should endure and suffer for
me the selfe same trauell, that I now suffer for you. Alas
my deare friende, I thinke that love would that I should
pay by the annoyance that I receyue by your absence, the do-
lour that ye should now suffer for being so farre from
me. That if pleased G D D, I might holde my heart
in my hande, to the entente I might as well contemplate
with the eyes of my heart my Agefilan, the whiche is there
so lively printed, as I haue him both night and day repre-
sented before the eyes of my thought. Alas loue, where-
fore is it thy will, that my sufferance farre passeth his that
loneth

loneth me, constraining me to keepe that secreete, the whiche
 thou dost suffer him to opene. For why, giuing me a lyke
 aduantage, I am sure that the publication of my deuours,
 might prepare me some quietnesse in stead of byrning them,
 I feele that daily they: sterrenesse dothe growe within my
 courage, after the fashion and manner of fire straptely kept
 within the forname continually doubling his force & strength.
 O fountaynes of my teares, succour and helpe my lyfe in
 this daunger of the burning flames, in the whiche ye see that
 my heart doth consume and burne: and ye heauie sighes,
 saythfull witnessses of my heauinesse, giue mee a little ayde
 to my embzused bzeast, that I die not, and that dying I
 cause not him to dye likewise, for whome onely I enforce
 me to liue. Alas Daraide, ye haue bzought mee out of this
 trumperie, by the whiche ye shoulde haue enioyed my
 loue, without opening of your thoughtes to me, to tor-
 ment mine the more with this cruell flame, the whiche
 being discovered, coulde giue you no lesse alleageaunce,
 than it giueth mee nowe discomfort, assaying mee to holde
 and to keepe my wyll and mynde couert. Alas Agesilan,
 howe shoulde you holde and thinke your paynes well re-
 compensated, if I were suffered or euer I die, to cause you
 to knowe, that the feare of lasing my lyfe coulde not
 wynde so muche vpon me, that I woulde wyte vnto
 you the extreme passion that I suffer for your loue. Com-
 forte your selfe my Lorde and friende, by the consolation
 that I receyue bearing you named onely, although I keepe
 this ioye secreete to my selfe. Alas Durhesse Lardenia,
 why haue ye discovered that Daraide commaunded you to
 keepe secreete: O that the reuerence and the respect that
 shee had to my honestye, had greatlye ouerpasse your
 obeyssaunce, saying that with these cruell martyrdomes,
 shee durste not discover to me the thing, that ye with-
 out any payne that moued you, were bolde to o-
 pen vnto me. O howe muche shoulde I hate the
 pleasure

pleasure wherewith ye haue made Agailan so greatly in your
 helpe, and me so trauell so greatly through dolour and paine:
 O how much Daraide are ye bounde to him, & how little to
 you: O the grievous heartache, for why I will helpe my
 peace, but to being, I pay for my silence that I owe unto my
 dolour, seeing that I endure it without hope of any other re-
 wards, and I will endure and suffer it in time to come, with
 the reason that I haue to endure it, and yet searching al men-
 nes and wayes, by the which I may come to the rest, that o-
 ther Louers desire, and of their Louers do looke for.

The complaint of Daraide, wishing for death, bicause he durst
 not bee knowne to his Ladie. In the .12. booke. the. 7.
 Chapter.

Alas, I see now, that my death onely shall cause my La-
 die to knowe me, seeing that I dare not discouer and open
 to her I am, fearing to lose utterly the fauours that I haue
 receiued of her. Alas my Ladie Lardenia, if ye cannot succour
 me by some remedie, at leastwise ye shall succour me by the
 pittie that I pray you to take of my misfortune. If ye can giue
 me no hope, giue me some consolation, that I in this trauell
 in the which ye see me, do not utterly dispayre. O that my do-
 minies are miserable, for why the thing that I seeke for my
 comfort, that is the sight of my Ladie, which doth encrease
 my martyrdome more and more. Alas my deare Lardenia,
 what god counsell can ye giue me, seeing that my dole doth
 not suffer it: What consolation, seeing that the meane from
 whence I should receiue it (that is the presence of my Ladie)
 causeth me to double my annoyauce and trouble: What re-
 remedie, seeing there is no hope: what life, seeing that I am in a
 continuall death: Alas my Ladie Warbecke, I know that ye
 cannot giue me the thing that I desire of you, nor I aske
 it not of you for any other intention, but to take the pittie of
 me, that doth wholly lacke in my Ladie. O how often doe I
 desire

which complaine it selfe and lament to heauen. Alas, what shall
 I saye to you, because you are the makers and payers that
 I shall be your love, although they can be other loves be
 knowne, but by my mouth. Alas I see, and I see well that
 I die, and yet I cannot make the worst case of my life to
 be knowne. I am inboldly brought to heauen, yet I see
 both not cease to marry, me. Alas Spadame, pardon me, if
 I knowe not what purpose of communication I have in
 haue with you. For it is not to be marvellous, if I knowe
 not what I ought to doe, when I knowe not what I ought
 to saye. Seeing then that I lacke the greatest good thing
 that I coulde haue in this world, which is to cause you to
 knowe my will and paine, I beseeche you to consider it by
 my silence, and the little power that I haue to declare it: of
 your selfe to bestowe the souveraine graces that the Gods
 haue given you, to thinke bypon the default of my purpo-
 ses, for why, by this meanes I am fast and sure that ye shall
 knowe the thing that I suffer, although I can not ex-
 presse it.

The complaine of Daraida. In the 12. booke the 9. Chapter.

Alas saye Diana, howe greatly both the clearenesse of the
 beames negligently spend in this medows encrease my
 anguish and beaue thoughts: For by the light as cleare
 as winter, thou renewest my memoire of hir, that both shine
 with much greater beaue upon my heart, than thou dost
 move upon the earth, the which take lesse care than thou,
 both by day through hir sight, and by night by hir reme-
 brance, her continuall clearenesse upon me. O Spadame Dia-
 na, the merciful Gods haue willed that ye in the night should
 relieve you in the posture of yours Daraida, when
 you haue in your companie, and that Daraida separated
 from you, has onely the means to contemplate her that
 hath thus throughout all the world with the same name that

ye have but not with such a beauty.

The complements of Derride. In the 12. Booke the 3. Chapter.

Saying it is my hope Dame, that the Gods have given
to your highness a beauty sufficient to embrace all eyes
tunes that may comprehend it never so little, how can you
accuse the flames with the torments I burne through your
meanes, seeing that they discover themselves in the presence
of hir, that of hir selfe mis kinde them: Alas Derride, be-
holde howe your knight is well nigh brought to Ashes, and
howe all the teares that fall from his two eyes, (yea rather
from his two Hips,) all along his beaute face, could
not suffice to temper the fumes of your unkind and obstinate
cruelty. O me miserable, what shall I doe more, than
to make you knowe my will, I bidde my selfe, and thus
that doe make me flacke to tell you, and to make the more
I flacke the hope of my remedie. O how, I pray the from
henceforth to give some rest to my colours and paynes, ey-
ther by a more fortunate life; or by a night and a shorie
death. Alas I die, and yet Derride which is the occa-
sion, turns no pittie of him, that yench away in a desperate
martyrdome and torment for your love. Consider that
if for a tyme ye should forgette your great and sovereigne
perfections, ye should yet remember the greatness of
my merites, and of that, temper the extremities of my
passion which drives you to such cruelties. Alas Derride,
howe much the better should ye knowe my torments,
my martyrdomes, my colours, my labours, my troubles,
and the burning flames of my love, if ye would re-
gaine them, having no respects to that beaute beauty,
the which hath left, that no man can be so much
to have you, if it be not one of the light and sovereigne
(O me miserable) But alas, my extreme paine fortune
willeth

believe that I after the fashion of a Penelope, should before
the sayre whole, conceived by the hope of my thoughts,
believing the impossibility or impossibility of the same, which is
the least and lowest manner that I have in my self. Thus
meanwhile, the knowledge of your highnesse, hath let you to
escape my finalitie.

The letter of Filisell of *Montespin* to *Marfira*, praying hir to
take pitié of the torment that he suffered for hir love, and to
give him a meane to speake with hir. In the 12. booke, the
13. Chapter.

DOn Filisell of *Montespin*, doeth send to the sayre and gra-
cious lady *Marfira*, health and good fortune, the which he
himselfe hath lost, by the violence of his divine beautie. I
knowe not (madame) whereof I should moste complayne
me, eyther of the payne that I suffer for your love, or of the
thing, that I may not cause you to knowe to be such as I
feele it: for by this meane, my payne is so greatly tormen-
ted, willing to expresse it by my wordes, as I am my self tor-
mented, that I have not the power to expresse it. But, O I
well fortunat, seeing that the power whiche I had to suffer
my self, hath continually supplied the fault that was in me,
to cause you to understande it. Fordebelesse madame, I be-
lieve that ye may easily knowe the extremitie of the paine that
I can not expresse unto you, if at least wile ye would have a
reiper into the great beautie and good graces, wherewith ye
farre overpasse all other ladies of our tyme, and of whom I
should be verie able, if my courage dedicated to your perpe-
tual service, the force of my voles & paine had not given me
some manner of occasion to merite them, and the halburie to
discover unto you my passions, to praye you to beate them
with the remembrance that ye may knowe to be necessarye for
these an end. This madame, shall be a thing verie well
fetting and convenient for your accustomed graciousness,
that

that as he are the occasion of my misery, so like he is to be
in time to come the occasion of my death. And therefore I
beseech you to take some compassion of the soul that is
troubled to suffer thus, and to allow me a place where
I may have a house to dwell in, and my name, and
to receive me by your name, the thing that I suffer in
your service. For, why, after your answer, I may afterwards
continue my life in a name by you, to finish it with the
cruel & nine deaths, that by my miserable death I may leave
unto you and to all the world a true testimony of your in-
humane cruelty, and of my mortal anguish. I therefore
pray you madame, that after I have a thousand times kissed
and received your faire hands, to give me the remedy that
entirely both depends upon your pity, if ye have not rather
cruelly to cause me to die. He that hath no desire to live, but
to deserve your good grace.

A letter from Filisell to Marisa, by the which he complaineth
unto him of the rigour that she useth in his behalf. And he pray-
eth her to have pity upon him. In the 11. booke the 14.

Chapter.

TO the cruel and rigorous Marisa, the unfortunate and
miserable Filisell sendeth this salutation from the labours
he himselfe is abandoned & put of through your ingratitude.
Alas Madame, with how much joye and pleasure have ye
exalted me in the moste highest degrees of my contentation?
Where I thought that your highness would never shake
your selfe in mine, to shewe me so great favour, as ye have
shewen me, if it had not bene for the great love I have with
ye loved me. But what have I done now against you, to be
thus rigorously intreated? what offence might I have done
against my Ladie Marisa, seeing that I never thought to of-
fend her? I know your highness might you have had occasion, to
see me now to great wrong? I pray you, let the out-
rages

request that ye doe me in place of fauour, of the whiche ye are
 interdicted to me for the good will that I haue you. Alas: why
 doe ye recompense my extreme love, with so extreme be-
 trayall? I am assured, that as long as I respect your fa-
 uour, I am bound to live in perpetuall languish because I
 knowe to holde to take upon me to winne the good grace of your
 soueraine beautie, the whiche then I deserue not. But since
 that it hath pleased you to shewe me your fauour, and by that
 meanes haue caused me to haue a vertue in mee, the whiche
 nothe make me worthy of an higher and a more glorious en-
 terpryse than a man may say: ye shoulde helpe me, that
 now ye are bounde to entertayne me in this pleasant
 glory, that your your selfe haue raised and made me to me-
 rite. I pray you then to giue vnto my euill, the remedie that
 ye owe it, and that ye so oftentimes haue promised, or in
 deliuer me out of this tromperie and deceyte, in the whiche I
 see my selfe through the anoyance that I suffer, whereof I
 cannot comprehend nor thinke any other occasion, but that
 it please you by so great and so rigorous an hatred to keepe
 me from stable and saythfull love, the whiche I will beare
 you as long as I live. Thus I shall continue and remayne in
 this mostall warre vntill it please you to sende me peace,
 who tarping and looking for it, vnto the hills and rethille a thou-
 sande times your sayre and white handes.

Marfira dothe wryte agayne to Dom Filisell of *Montefin*, that
 he shoulde not complaine of hir, saying that shee taketh all
 the payne that she can to keepe hyr promise with him: af-
 terwardes she sayneth, not to vnderstande the tromperie,
 that he wrote vnto hyr of in the foresayde letter. In the 12.
 booke, the 14. Chapter.

Dom Filisell, ye haue no occasion to complaine of me, as ye
 complaine, for if ye loued me, ye cannot denie, but that I

love you in like manner. And if I have taried a certaine tyme
to doe the thing that ye trouble me, I shoulde have bene, if
I was not so; lacke of good will (as ye say) in your letter, but the
lacke of time and opportunitie, the which are the causes
you say, to the delaye and lacke in me. And ye knowe well
to deliver you of the trumperie, where in ye are through the
anoyance that ye suffer so; my love, I answer you, that it
holdeth not of me that I doe it not, but in the default and
lacke of power; and I assure you, that if ye could doe it
your selfe, it shoulde be one of the greatest pleasures that
might chauce unto me, and woulde God it were his plea-
sure that ye might so doe, so; by this means ye shoulde deliver
me of the paine and travell that I am in, to give you the re-
medie that ye aske and demaunde. Yet seeing that I have pro-
mised you, I will fulfill my promise if it be possible so; me,
and sooner peradventure than ye doe thinke.

A letter from Filiseto Marsia excusing him of the trumpe-
rie, wherof hee wrote unto hyr. In the ryght booke,
the.14. Chapter.

DOm Filisel of Montessin dothe sende to the saye and gra-
cious Marsia salute, the which the confusion where your
letter hath sette it, dothe denie him. If I have deceyved my
selfe in the letter that I have sente you, ye are not lesse de-
ceyved in yours, in the which ye beleeve that praying you to
deliver me of the trumperie, I woulde have spoken of that,
wherein there coulde be none, as in verie there is none; that
is to say, of the fable and faithfull love that I beare you,
as touching the which, I in your behalf coulde not be
deceyved, as ye were never in mine, considering that
we love one another, our love hath bene well bestowed
on the one parte and on the other. I much demaunde
of you, in as much as I coulde not thinke on the occasion
where

Wherfore I am so long a while parting me so farre from you, that it
 should seeme to you to deliver me from the tempest in respect
 of the consideration of the love that ye have me, as to say better
 that ye have me here than I am. For if I were to come, if ye had loved
 me so much, as I love you, ye would not have suffered the
 bearing of my sickness so long as ye have done. Alas the
 hearts, howe faine are ye deceived, if ye thinke that I at any
 time have the power to repent, or to go farre from the great
 love that I have borne you, and shall heare you as long as
 the spirit shall breath within my body: for truly there is
 nothing in my world that was more impossible for me. I thinke
 not at all of repaine, loving you as I doe love you, that ever I
 coulde fall into any repentance of your love, considering the
 glorie and pleasure that I finde in loving of you. I pray you
 then to give me life through your favour to my great hope, or
 shortly to send me death through your disfavour to make an
 ende of my annoyace, and of the dolour in the which I shall
 continually remaine until ye give me rest, and the tranqui-
 lity that your letter dothe promise me: and looking for so
 great and good an houre, I kisse a thousand times your sayre
 and delicate handes.

A letter from Filisell of *Montefin* to Marfira complayning of
 the long terme and time that she hath set him to have the
 joyfull pastime, whereof he had alreadie tasted, and he
 prayeth hir to alleage it. In the twelfth booke the 14.
 Chapter.

Dom Filisell of *Montefin* doth sende to the faire and grac-
 ious Marfira health, the which he hath lost by the most
 greivous sicknesse that he as yet hath knowne. Alas how
 if ever I loved you with good affection, now I do wholly for-
 your love, and if ever I had any hope to see you, or of your be-
 auties, now I am at the last in desperation, because
 the long time that I must tarry without having any more
 the

the joy of the goodness and pleasure, wherof through your
good grace I have tasted and enjoyed the tranquillitie and gra-
dious sweetnesse. If before this I have had any desire, I
have desired it after such a fashion, that I know not the thing
that I desire. But now being learned by experience, I know
that I desire the most pleasure and goodness that is possible
to desire, saving one other that I knowe, but ye maye not
know it, although the pleasure that I desire be extreme. Whe-
therfo Spadams, I have tormenten my selfe to see and to be-
holde the apparant graces of your beantie, by the whiche ye
maye make subiect to your service the fierce heartes of men
more than barbarous: but now I torment me to reioyce and
play with your graces secretes, of the whiche I among all o-
ther have merited the pleasure. Alas Spadame, canst I beseech
you, that so great goodness as ye have shewed me, turne me
not to greater euill, and denie me not the remedie, which kis-
sing your sayre and white handes, I pray you to graunt me
as soone as the dolorous passion in the whiche I am, both re-
quyre it.

Filise's letter to Marsia, reioysing himselfe, and giving hir
thanks for the good houre that shee caused him to have,
praying hir to continue vnto him his grace and fauour. In
the. 12. booke the. 15. Chapter.

DOn Filise of Montessin both sende to the sayre and grac-
ious Marsia, the salute wherof he enioyeth to his great
contentation. The glorie wherof I am is so great, that I can
not tell with what wordes I ought to praise it, so that the
praise maye be compared to his greatness. O Marsia, the most hap-
piest of all knightes of the worlde, seeing it hath pleased you
Spadame, to make me worthy through your fauours of the
thing that I by my selfe could in no wise determine. This letter
is onely to cause you to directe and my great joy by the whiche
ye are now indebted to me in the thing that hath caused this to
be.
pp. merit

merit it, that is, that I returne very shortly unto you, to take
and to haue the selfe same pleasure of your beautie, that it
pleased you the last night to graunt me, so that by this newe
loy, I may reward the auoyance that I endure in the time
that I cannot knowe the oportunitie of so great a pleasure.
Wherfore I praye, I pray you continually to intertaine
me in such a good houre, that if ye haue bene the cause that I
am nowe exalted to so high a degree, that hereafter ye be not
the cause of my miserable fall and ruine. But to the entent ye
shall not repprehend me of too great importunitie, I will make
an ende of my letter, kissing a thousande tymes your white
and delicate hands, in remembrance of the peace that folowed
the warre that is past. I recommend me to my deare Caria,
praying hir shortly to purchase me the tyme so greatly desy-
red, in the whiche I maye renewe the fortunat occasion of
my glorie.

The complaint of Queene Sidonia. In the. 12. booke, the. 21.
Chapter.

O Graue honour of my high and royall lynage, howe hast
thou conducted me to an euill fortune, wherof I may re-
ceyue a iust rewarde of my folly? Alas, howe doest thou
cause to appeare in me thy deceiptfull force and strength, cau-
sing mee to be hated and crueltie unto him that I loued
much more than my selfe? Fortune with what inconstan-
cie and lightnesse art thou chaunged, putting me then in such
desperation when I beganne to haue hope, shortly to accom-
plish the thing that I desired most in this world? O Gods
immortall, with howe much rigour haue ye willed to recom-
pence the fierce pride, and the proud presumption of the
Queene Sidonia? O my deare daughter, and yet the daugh-
ter of him that robbed the holy rites of my chastitie. Alas,
howe woulde ye haue payed me for the thing that ye denyed
me for the loue that ye haue continually to your father, in re-
compence

compence of the outrages and injuries that I daily sought for him. O my daughter the best of the world, and more like in beautie, to the ende to make and to render like unlike the colour that I endure now for thy death: O cruel death, howe dost thou leave me in so miserable a life: O cruel life, howe dost thou leave me in so miserable a death: O Gods immortall, wherefore doe ye suffer so great an injurie as is that, which I requite by my life, seeing my daughter Diana is dead: But what do I say: It is just, that ye as ye are just, doe shewe me so rigorous iustice, to cause me to take vengeance upon my selfe, confounding me in a certain colour and beaunitie, the which I have procured to my selfe. Alas Daughter, howe dost thou give to me and my daughter, the dutie wherof thou wast indebted unto us: to me, giving me with thy end, the ende of the folly of my vengeance, & in killing & gain by thy death, the hope and confidence that I had in thy life: to my daughter, recompensing hir death by thine, the which is the last payment, wherof thou wast bounde to the love that thou dost bear hir, and to that, that she do beare thee. Ofortunate Damsell, that by thy death hast might to pay the thing thou diddest owe to my Diana for the love, although that hir mother coulde not doe so muche for hir owne. O saint Morrell, howe arte thou now well requited of me, and well satisfied of the vengeance that I of so long time have sought for: O Gods immortall, seeing that ye denie me iustice, leaving me in this miserable life, I will not refuse it, nor denie it to my owne handes, and I will have the priviledge of my freake and free will, the which I have receyved of you from the time that I was borne. Well then, and killing my selfe with my owne handes, I give my selfe life, the which ye have denyed me, because ye promptly and readily enough gave me not to death.

THE END OF THE FIRST PART OF THE HISTORY OF AMADIS OF GLOUCESTER.

The Oration of Dabide, giving and causing himselfe to be
knowne and taken of Diana, for Agestian of Cebus. In the
12. booke. the. 22. Chapter.

If the great enterprises were not accompanied with dan-
ger, beléue this Spadame, that the people of those that
shoulde chauce to haue the victorie, shoulde be verie little
and for this reason and cause, the greater that the perill is,
so much the more is the honour, the glorie, and the mortall re-
nowme. Thinke not the great things can be ended by
small things, no; with little trauaile men can not wyne
much paye. Thus Spadame, ye may knowe this, that to
conquere and get you, must be put in aduenture, seeing that I
assaying nowe to winne you, put my selfe in hazards to lese
you. Alas, see this is the occasion that so greatly giveth feare
vnto my wordes, because that willing to haue and get a great
gaine, I am in danger of a great losse, and fearing that se-
king you too much, that I lese you not the more: so why,
to aduenture my selfe to lese my selfe in this praye, I
aduenture but little, saying that it is nowe so long ago,
that I am left in your loue, althoughe yet that in parte
of the woyle, I haue not had so great gayne, as in one
fortunate losse. The cause of my amorous passions is
manifest by the excellencie of your beautie. The do-
lours past, the which I haue suffered in your seruice, doe
giue you a sure testimonie of the regarde and reuerence
that I haue had alwayes to your highnesse. The bolde-
nesse that I nowe doe take, doth sufficiently excuse it
selfe by my payne, and the prownesse of my thoughtes,
throughte my royall and noble lynage, accompanied with
coste and lawfull sorowe, wherewith I haue alwayes
kept the reuerence due to your honour, and shall keepe
it all my lyfe, withoute desyng or praying you to geue
mee any remedye for my angushes and paynes, if
it be not vnder the tytle of saythfull maryage, and kee-
ping

ping in you your chastite, even such, as ye now maye
 haue it. As also Spadame, with these conditions it may
 please you to knowe, that vnder the name, and vnder the
 habite of Dariado, ye haue in your presence Agelilan, the sonne
 of the great Prince the pudent Phalanges of Affra, and of the
 strong Prince Alabazero. Spurnell not that I haue thus
 disguised me, and couered my self with such armes to winne
 your good grace: for in any other habite, but in one like vnto
 yours, I could not haue hazarded my selfe in an enterprise, at
 least way so perilous, with any hope of victoꝝ. Ye knowe now
 Spadame, the thing that hitherto I haue continually kepte
 secrete from you, ye see the dolorous woundes wherewith in
 this cruell warre of loue, your excellent beantie hath cruelly
 wounded me, I haue nowe defended my selfe long inough, co-
 uering me vnder the shilde of one Dariado disguised: nowe
 Spadame I confesse that ye are victozious, and to you I render
 my armes, to set vp a triumphe at and in the strength & force
 of your immortall beantie, beseeching you to take me to mer-
 cie, keeping the fidelitie and reuerence that I owe vnto your
 dignesse, and the which I promise you, and do sweare by my
 immortall God to keepe it all my life vnder the title of ma-
 riage. But if by the rigour of your answere, ye will refuse and
 denie me the pitie that I require, beleue Spadame, that very
 long ye cannot be rigorous vnto me, and that shortly my piti-
 full death shall cause you sorrow it, to whom as long as he li-
 ued, ye were so cruell. So my vnfortunate soule shall pitherto
 to comfort hir selfe, after that the body be buried, by your in-
 tentations: O I most fortunate, that hath set my heart in so
 noble a place, that the ioyfullnesse of my desires, doe make me
 the most fortunatest of all the earth, and the last of my misfo-
 rtune be promise me yet a certaine consolation. Nowe Spa-
 dame ye haue heard the life that I ran for of the great do-
 lour that I suffer, and the less of the trouble, wherof I haue
 that I haue trauelled. But if I cannot sufficiently inough ex-
 plicke vnto you the euill that I inuure, ye may easily com-
 prehends

perchende it, if ye esteeme it so great to me, as your beauties, and your excellencies be great in you: saying then that by this means ye may know by your selfe the immortall anguishes that torment me, and if ye cannot perceiue it by your selfe, I beseeche you againe by the iuste pittie that the ladies should haue vnto him that is so cruell, to receiue me to merite, saying that I doe yeelde me, and to intreate me in your seruice as him, whose death and life both depende vpon your crueltie, or vpon the fauours of your good grace.

The cruell answer of Diana to Daraida, bycause shee was declared to be an other than a damselfell. In the. 12. booke, the. 22.

Chapter.

Know Daraida, that by changing your name, ye haue also changed into hatred the loue, of the whiche by your deceiptfulnesse ye haue had so long a pleasure: and if the next parent that is betwix me and my accustomed benignitie resisted not the execution of my courage, I woulde cause you to be chastised with such a torment as the decepte where with ye haue abused me, doth merite. But to leaue no occasion to any man, nor not to thinke that your proudenesse hath founde any fragilitie in me, I will not bles vnto my honour the pittie that I owe vnto it, to defende it by your death from the offence that ye haue committed: so I will not that men shoulde publishe, that your temerarious folly shoulde by the onely sight of me, cause so greate gloire: neyther I will that ye shall remayne without any punishment, although that the payne be so much vnegall for your offence, inured ye shall excuse you. And therefore I prohibite and forbidde you to be at any time in my presence where soeuer I be, for my honour in as much as it cannot be done as Daraida, and as Agelias, both not suffer it.

The

The compleyme of Daraide. In the twelfth booke, the, 12.
Chapter.

O death, why dost thou suffer me yet to returne
to life agayne? Miserable life, why dost thou deny
me death? I loue how muche hatred haue I proued in thee:
Dernell hatred, wherefore dost thou take the name of love?
Ah, ah I vnfortunate, in searching of love, I haue founde his
contrarie, and thinking to finde a necessary remeie for my
disease, I haue encreased it without any comparison. O my
Lady Diana, how oft haue I feared the crueltie, that I proue
now in you: Saying then that your will is such, I would it
should not please God to sende one thing, that is so impossible
to me, as to liue any longer with the disgrace and disfaueur of
my Lady. O euill houre so much miserable, for I requyre no-
thing, but it is denied me by the thing that I require it, nor I
desire nothing but it is granted me by the thing that I desire.
Alas madame Lardenis, I beseeche you to take no pittie vpon
me, saying I pittie not my selfe, and that to conforme my
will to my Ladies will, for I cannot will, but that she will,
lesse, and I hate my selfe more than she hateth me: but if
ye loue me, it shalbe reason that ye will that I will, that is
onely to goe to accomplish the promise that I haue made to
my Lady the Quene, so that all that I shall doe from hence-
forth, shalbe done agaynst my will: for I knowe that in ful-
filling that I haue promised her, I shall yet accomplish the will
of my Lady Diana. Well, now I perceiue well enough, that
the Quene made me not without occasion such a strange re-
quest as she made me: for that was, because that by the death
which I shall receiue, she may use the pittie towarde me, that
my Lady Diana denied me, cruelly to say me. Certainly I
can hope no lesse of the valiantnesse and high Chivalrie of
the Prince of Grece in this combat that I haue enterprised
against him, but that by the death of so feeble and so disfa-
uored a creature as I am, he shall satisfie his glorious renoume,
and

and that, being the which he as a noble knight, was bound to doe, repairing the wrong that I receyued to him the longer. O fortunate Prince, saying that all things prepare themselves to his good hours, and I likewise unhappie, seeing that fortune, and the Queen, and the will of my Lady Diana, have prepared by the handes of so great a Lord, the death, which after my late I could not purchase with my owne handes. O mighty God, how thou everywhere doest shewe thy sage providence: for in this iudgement of my death pronounced by the mouth of so noble and so excellent a iudge, as my Lady is, it was very reasonable that ye should helpe him with so excellent a minister to execute his soueraine iustice, with the lamentable sentence of my cruell destinies.

A letter from Balthasar kyng of *Russia*, and from Bruzerbe kyng of *Gaza*, to Sidonia the Queene of *Guinday*, requyryng to mary hir and hir daughter, and if they refuse them, they denounce hir warre. In the. 12. booke, the. 42. Chapter.

Balthasar kyng of *Russia*, as well in his owne name, as in that of other soueraine kings of the Orient, whose signe and seale is set to this letter, doth sende salutation to Sidonia the Queene of the Ile of *Guinday*, the which she may receyue if she thinke it good, receyving those with his good will for his espouse, the which, otherwise are disposed by force to accomplishe their willes. Therefore Queene of *Guinday*, ye shall understand and know, that neither the iniurie receyued for your loue, nor your beautie, nor for that of your daughter Diana, are not yet out of the remembrance of Balthasar, and of Bruzerbe kynges of *Russia* and of *Gaza*. Therefore we have landed in your Ile with a mighty army, requyryng you before and a houle all thinges, to graunt vs peace, and you and your daughter in marriage: or if ye will not do it untill force doe that with reason, that curtestie may refuse and denie, we denounce you warre with fire and blood, and we make the immortal

God

Some iudges of the losses and calamities that shall stand through your occasion, calling fortune to our ayde, the which seing our wonderfull armie, hath already giuen us the assurance, the which your subiectes if ye defende them not shall wante, assuring vs of the amendment and healing of our woundes, wherof the paine, loue, and the iniuries heretofore suffered, haue wounded our courages untill death: you & your daughter through your beauties holding vs in a more cruell warre than that, the which is most cruelly prepared for you, if your grationsnesse giue you not peace, the which we are minded to conquere by force of armes.

The answer of Sidonia Queene of *Guindaye*, to Balthasar king of *Russia*, by the which she aduertiseth him, that she will defende hir chastitie asmuche as she may, and that she rather will kill hir selfe, than to obey vnto him. In the .12. booke, the .42. Chapter.

Sidonia Queene of *Guindaye* to Balthasar kyng of *Russia*, and to all other kinges of his linage the which are come vniuently with him to invade hir Ile, dothe sende salute and health, the which the Gods should not saue very long, in so unreasonable a quarrell. I woulde not be so afrayde king Balthasar, if it were contriement for me in time to come to pious agaynst my breast the sword of Lucrece, as chastitie doth binde me notue to defende me against thine. But if neither the loue that I beare to the Prince of *Greece*, nor the feare of his highnesse, coulde neither let nor make peace, nor truces to the stronge warre that I haue prepared agaynst him: scarcely the leasse warre wherewith the king of *Russia* dothe threaten me, can cause me in anywise to feare, and yet it is lesse possible, that the hatred I beare him may through his piousnesse be conuerted into loue: nor esteeme not at all that my minde and will is so flying and inconstant, that hatred shall cause me to seeke

Dq.

peace

peace with thee to my dishonour, saying that Ioue for my ho-
 nour contrayneth me to make warre against the Prince of
 Greece. And forbode that Sidonia should esteeme the vo-
 luntie of his courage, than the greates force of armes where-
 with thou threatnest me with fire and bloud: for with fire
 and bloud I will defende my chaste will, and I will assay to
 keepe it with the selfe force, that the Gods haue sometimes
 suffered that it was kepte agaynst themselves. And know,
 that making warre agaynst me, thou doest make it yet more
 rigorous agaynst thy honour, and willing to consume my
 Countrie with thy fiers, thou canst not consume the fire,
 wherewith the Prince of Greece hath enflamed me. It may
 be that thou shedde the bloud of my subiectes, setting them
 vpon the edge of thy sworde: but when thou shalt haue
 done it, swordes to shedde our bloud shall neither sayle my
 daughter nor me: for we had much rather to die in our chaste
 libertie, thā to liue in a vile seruitude. The hatred that caused
 the Quene of Carthago to die for Aeneas, shal not cause Sidonia
 to die for Dom Florisel, but she shall wel defende hir self frō the
 feare of death, for to defende hir faithfullnes that she ought him,
 for the stable and burning Ioue, that she hath continually borne
 hym, & at this present dothe beare him. Consider then king
 Balchazar that thinking to winne me, thou doest lose me,
 and thinking to offende me, thou shalt offende in nothing,
 for a sworde shall not sayle me at all, to resiste thy offence:
 but thou mayste well offende me with thy armes: the lawes
 of the Gods immortall whiche gouerne the sworde of iustice,
 haue muche more force than thine, thou shalt likewise of-
 fende the Prince of Greece, whose righte of mariage thou
 wouldest violate, for although he hath playde by trumperie
 and deceyte, yet it is so that for his honour he will not let
 passe the iniuries without reuenging of them that thou shalt
 doe me. And saying that for the reuerence that he beareth
 me, he in my saueur hath saved their lines that sought to
 haue his heade, as the kings of Greece, and of the Massagets,
 and

another of the company, giving sure witness, thou mayst well
think, that no man be shalbe as ready to cause them to lose
theyr heads to please me withall, as he hath at other times
been press and ready for my love to save them. With
these words Balislar, enterprysed not a warre whereby, through
hatred thou dost hope to winne him, that hateth and maketh
warre agaynst his selfe, the greatesse love that enflameth him,
constraining not suffering his honour to be destroyed, nor shal
seke his selfe. Demand neyther love nor peace of him, that
hath neyther love nor peace with his selfe, and with thee.
So then I am minded to defende my will, and to resist thine,
and continually (saying my accustomed chafite,) I will su-
staine my deere countrey and realme, calling the Gods to my
iustice, and men to my defense. And purchasing this peace
of me, I am ready to sustaine suche warre as thou hast de-
nounced unto me.

The Oration of Queene Sidonia to the Citizens of Guinday,
inciting hyr Vassalles valiantly to defende hyr, and sooner
to suffer death, than to let theyr renoume be defiled, and of
hyr parte she had rather die, than to fall into the power of
hyr enemies. In the. 12. booke, the. 43. Chapter.

I f the duetie wherof we are indebted to vertue (my deere
freendes and saythfull Citizens) commaunded vs not ra-
ther to sacrifice our liues for the conseruation of oure ho-
nour, than to suffer it in any thing to be corrupted, in as
much as honour being loste, we during this mortall life,
can haue nothing that is good, they may complaine them-
of the vncertaine issue of thinges, & that with god right, and
to sustaine their auncient renoume, doe giue themselves
with a franke courage to the inconstancie of fortune. But
saying that we be bounde to defende our honour even to
death, the multitude of enemies, nor the doubtfull chaunces
of

of one battell, should not put be in feare for nothing: We should onely feare least that the faulte and feynthe of heart cause be to incurre any infamie, and that the multitude of our enemies make be not more afeard, than our god right dothe make be constant; for by such feynthe, men might doubte of the experience of fortune, the whiche good long since to fire thousands souldiars of Greece, the victorie of one million of Perles, of the whiche there were slayne two hundred thousands in the playne field. The selfe fortune granted to Lucull the Romane, having but tenne thousands souldiars in his tentes, to overcome by his vertue and god righte, the kyng Tygrane, and his infinite thousands of fighting menne, among the whiche were fiftie thousande horse menne. This greate armie was overthowen and broken in battell araye, and the ensigne displayde, and in open field, by those whiche were very fewe in number, but many in magnanimitie of courage: for by the reason of theyr god righte, they supplied the default of theyr number and by the strength of their armes, they resisted the feare of fortune, as knowyng that the multitude of armed menne, maketh the victorie neuer the surer, and being fewer in number than the enemies, menne should not lesse the assurance, and lesse, the hope to winne the glory of the combatte and field. There is not he that may flee deathe, when shee is appointed him by the destinie of the highe Gods: nor also there is not he, the whiche dying, is not bounde to save his good renoume, that the shame and infamie of his deathe doe not defile the ancient honour of his hysle. We doe knowe the god right that I haue in this warre, ye may remember the obedience that hitherto ye haue shewed, to your Maie: And if I be not misceue, ye do yet remember the rewarde that ye haue receyued for your faithfulness. I thinke that ye abhorre all tyrannie, and I thinke that eche of you is ready to chase it from him, as prepared and bounde to receyue deathe for the entertaynement of libertie,

in the which I haue alwayes enterteyned you, and haue hitherto defended you. We shall haue to our ayde the Gods immortall, as those which are the certaine revengers of outrageousnesse, and the sure defenders of innocencie. If then reason, god right, and the ayde of Gods sayle be not at all in this quarrell, let vs so be that god courage sayle be not, and when fortune would enuile our god honour, let vs rather chuse an honourable death, than a shamefull lyfe with a miserable servitude and bondage. Consider also of your part, that I refusing the alliances of these barbarous kings, that ye shall not onely defende my private quarell, but also your publike, with your godes, your libertie, your wiues, your chyldren, marking the calamities that in time to come, ye (if ye haue suche tyrants to your Lordes) shall indure and suffer. Wherefoze my friendes take a god heart vnto you, and noles thewe the baliante and vertue that ye haue, the which is needfull that ye noles thewe, to defende your selues from those, that haue enterprysed your ruine and destruction. Do so then that men may see their spoyles hanging within our Temples, for an immortall triumph of your victorie, and ye shall beleue that the king of *Russia* shall neuer triumph of the sapthfulnesse that *Sidonia* doth owe vnto him, that she first hath receyued for hir husbando: but contrariwise, so the Barbarian sworde shall not so soon appeare within our walles, but that mine shall incontinent appeare within the breast of my daughter and me, that by this franke death, I shall deliuer my life from subiection, leaving my dead bodie vpon the colde earth without spot, and satisfying him by the immortallite of this sacrifice, the which (as I trust in your vertue and fortitude) ye would haue made of your selues, befoze I should see my self in such extremitie. But I am so assured of the iustice of the Gods, and of the force and strength of your right bandes, that I doe yet asseure my selfe to be excused of this sacrifice that I speake of, and that ye shall cause it to fall vpon our enemies, to their great confusion, and to your perpetuall g'oyle. Nowe in this

Ad. 19.

cor. Adence.

confidence I will make an ende of my wooles to beginne the
 effect, and I will call to the defence of our libertie, the favour
 of the Gods, and the favour of the strange knights the
 which are now in my Court: and because my treasures
 as great as they be, shall not be sufficient to recompence
 theyr vertue, I will praye them to have a respect to the
 honour and to the immortall renowne that is prepared
 for them, for the true and better recompence of the tra-
 uayle that they shall observe, dayly wandering thorow the
 world, to employe the force of theyr bigge chivalrie:
 for nowe they have founde in this warre a verie just oc-
 casion.

A Letter from Queene Sidonia, to king Amadis of France,
 and to Oriana, by the whiche shee doth them to vnder-
 stande the fulfilling of certaine Prophecies alreadie past,
 and that there bee other, of the whiche they must make an
 ende. In the .12. booke. the .60. Chapter.

TO the right excellent prince king Amadis of France, and
 to Queene Oriane, Sidonia, Queene of the Ile Galindey, and
 all the Princes, Kinges and Queenes assembled in his
 great Citie, doe sende salute, the which Fortune hath
 graunted them after many calamities which are past. Un-
 derstande then, right excellent King, that the inconstant
 fortune after that the disguised Daraida, had set the Prince
 of Greece, with his heare in my power, hath brought sure
 highnesse in such extremitie, that wee and oures were
 fallen into a miserable servitude, if the victorious Prince
 the King Dom Phalanges of Astre, and the knightly Queene
 Alastraxeree, in this neede and busynesse had not holpen us,
 for why my Citie being almost taken of oure enemies, that
 then beganne to enter into it, these two noble Princes
 did not onely take and recover the Citie from the King
 of Russia and Gaze, and the victorie the which they now
 esteeme

inflamed certayne, but further, they waite them, and sette
 them and they confederates in such a route, that they
 sette vs agayne in our fyrst libertie, and in our much
 heritage. By the meanes whereof, after the depa-
 rture of my saye Diana, Daraide being past, Phobus came,
 did beate in my presence within the Towre of Diana the
 Image of Dom Florisell, whose beate did deprive me of all
 sentimentes, and enforced Dom Rogel of Grece, to avenge
 the death of his father, for the trespass of Daraide. And af-
 terwardes the combats was so greate betwene them two,
 and with such sheadding of bloude, the whiche they losse
 the same day, that euen both of them fell downe vpon the
 grounde as deade, vntill that the hyane Serpent and the
 victorious Quene, knowing againe after the Prophecies
 his deare sonne vnder the habits of Daraide, reuealed vnto hir
 by his dolorous cryes, and mortall mourning the thing
 whiche was the occasion to lose the name of Daraide, and to
 recouer that of Agesilan, with my daughter Diana for his
 spouse, whome he had wonne already by the faythfulnesse
 and constancie of his loue, in the vertue whereof, they set at
 libertie, and out of prison the infant Dom Rosaran, and the du-
 chesse of Baure, in the enchanted Towre, whose prisoners
 they shoulde haue remayned without comming forth, vntill
 they two the most accomplished and perfect in faythfulnesse of
 lone, may giue them the wayes and means, and to be the con-
 solation of the heauinesse that we suffer by their absence, the
 which shall endure vntill the excellent King and Quene of
 Englande, be entered into the enchanted Castell, deliuering
 them out of prison, to the great glorie of their faythfull lo-
 ues, and to the consolation of vs all. Therefore to find some
 manner of peace in this warre, we pray you and beseech you
 by your comming, ye will finde the meanes we may haue
 it: the whiche thing shall returne to your greates lawde,
 and to ours rest, without the whiche we shall remayne
 and be, vntill by yours comraing ye make an ende
 of

of this enchantment, and doe let at libertie these two forgotten
louers of your linage.

Amadis of France, and Amadis of Grece, letters to the princesses
of the Ile Solstice, praying them to accept the peace that
they are mynded to make betweene them. In the.12.booke
the.64.Chapter.

TO the right excellent and most sayre Princesses of the Ile
Solstice, Amadis of France, king of Englande, and Amadis of
Grece, Emperour of Trebisonde, Prince of Grece, of Englande, of
France, and king of Rhodes, salute, and therewith peace and rest
of your perillous warre. We shall vnderstande that fortune
and the tempest dzing vs into this Ile, with the Quenes
and Princes of our companie, we haue perceyued the warre
ye make one agaynst the other: therefore desiring to set you
in amitie, we send vnto you the sayre Duchesse Siria, the which
shall tell you from vs the thing that we haue charged hir
withall, praying you to beleue hir, as our selues. And besy-
ring to make an ende of your tranell, we sende you peace, the
which ye may not refuse, neyther of the one part nor of the o-
ther, at leastwise if ye haue any sisterly charitie before
your eyes.

A letter from the knight Afronteur to the Princes and Prin-
cesses of Grece, conteyning a certain Prophecie, by the which
he trusteth to be reuenged of them. In the.12.booke the.66.
Chapter.

TO the right excellent Princes and Princesses of Grece, A-
fronteur of subtilties, Lorde of Cautels, chaffener of the
vncarefull, counsellor of those that iourney, and deceyuer of
those that be better counselled, I sende you salute and health,
that therewith ye may mainteyne your selues in rest, vntill
ye haue had experience of my stratagemes. I am come out of
your

to intreate the, if at any time I may bring them to my power,
to render and to doe the like unto them. Which is it much more,
that causeth me to wish and desire to have you as many as you
be in my hands, as I thinke it shall happen. If the prophecies
of my Gods deceyve me not: for I finde by them, and ye, if ye
thinke it good, do remember, that shortly the forces of the fran-
cers and boyens shall through a certaine ambushments de-
stroy the house of Grece, and that the brave A pons of the king
Lichastron shall be brought vnder, and the strength of their
elawes published, vntill the Lord of Rasse set them againe
at libertie, by the obscure and dark cloudes of his knowledge,
to his great glory, and to the laude of him that shall cause
them to enioy that clemencie, for the rewarde of the rigour
that is past: and considering this warre, I wyll sende you
peace, without the which it is impossible to prepare the thing
that is necessarie for an armie.

A temerarious Letter from Bruzarte king of Russia to the Prin-
ces of Grece, threatening them destruction and ruine. In the
12. Booke, and the. 100. Chapter.

DOn Bruzarte king of Russia, confederate with a hundred
and threescore kings of the Orient, by the counsell and di-
vine sufferance of our soveraigne Gods discovring at and for
so many offences that have beene done vnto them by the house
of Grece, having so often times murthered the selves with the
bloud of their servants, and set fire in their tents, they have
nowe gathered their armie together: because that the smoke
of the burned temples, as it were out of a censer, is ascended
before their divine Majesties, to requyre vengeance: and it is
past and gone into their most soveraigne and heavenly Em-
pire. Therefore we have ordeyned after the power granted
vnto vs by the Gods, that all the house of Grece shall passe
by the edge of the sword, and all their Cities shall be burnt
with

and taking upon their name, the more you shall know
not much more, you shall know of the day, and of the hour
when we shall put it in execution, and because you shall give
entire credence unto it, we have signed it with our signet,
and sealed it with our royal armours, and have sent them to
you by these very little creatures, as they shall be great that
ought to receive it. And hitherto we pray our Gods to keepe
you in health, for your greater comfort, wishing you that for
a long peace ye shall have a long warre, in the which we
promise to winne the great seas, and the large champion fields
with our armies, and to make them red with your blood.

A Letter of Amadis de Gaul, and of the Emperours Esplan-
dian and Amadis of Grece, to all their friends and vassals.
In the .13. booke, and the fyrst Chapter.

VVC Amadis de Gaul, the King and the Emperours Esplan-
dian and Amadis of Grece, with all the Kings, Princes,
and Knights assembled in the Citie of Constantinople, to all our
friends and vassals greeting. Vnder let you wit that the enemie
of mankind hath inflamed the heart of the King of Russia, to
come against our Imperiall Citie, with an infinite and an in-
credible armie of an hundred and threescore crowned Kings,
besides a number of Califes, Souldans, and Tankerlans, meaning
to destroy and subvert the same, and utterly to extinguishe
therewith the name of Iesus Christ, and thereupon to ad-
uance and set up their false Prophet Mahomet, as by a let-
ter of writing of defiance to vs in that behalfe sente more
playnly appeareth. And for that you may understande the
great importance of these affaires, and in what danger
the key of Christianitie standeth, we pray and beseeche you
our god and deare friends, and commaunde and firmly in-
tyme

the better to be
to our noble persons.

The ende of the extract of Amadis
of Fraunce.



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